

GAY ST. Louis

VOLUME IV - NUMBER 1, JULY-AUGUST 1978

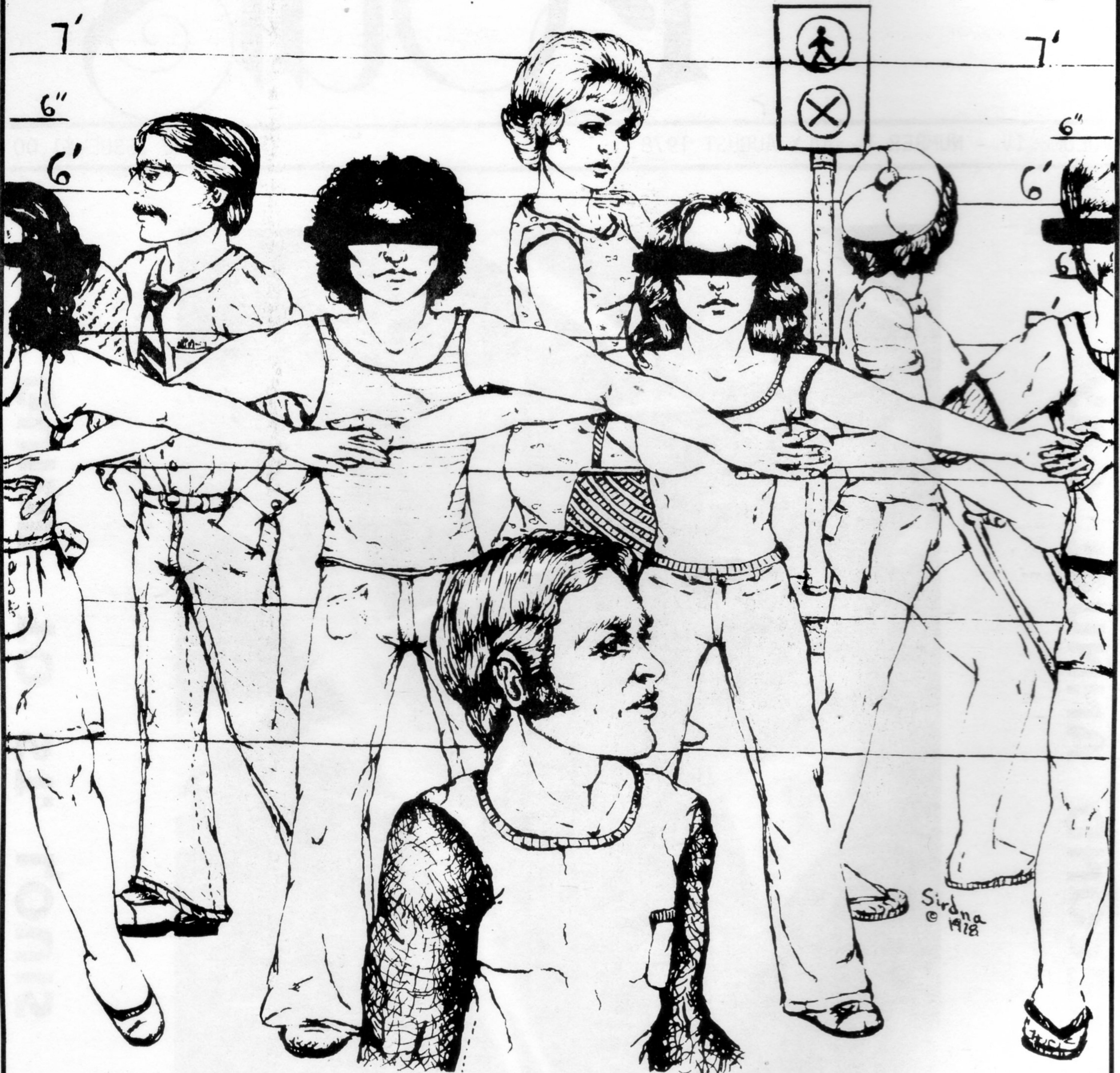
SPECIAL ISSUE-\$1.00

SECOND ANNUAL GAY



GUIDE
TO
S.T.
LOUIS

GAY SHOULD NO LONGER MEAN ALONE
IMMORAL OR ILLICIT. OUR HAND REACHES
OUT TO YOU, YOURS CAN REACH OUT TO
OTHERS TOO, AS A HOTLINE VOLUNTEER.



THE GAY HOTLINE

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GAY ST. LOUIS

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JULY-AUGUST, 1978

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Publication of the name of any person, group or business in GAY ST. LOUIS should not be interpreted as any indication of the sexual orientation of the names person or persons.

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ALTERNATIVE COFFEEHOUSE FRIDAYS

FIRST LINE

With this issue, we present the Second Annual "Gay Guide to St. Louis". We have been planning it for over eight months and are pleased and enthusiastic about it. The purpose of the "Guide" is to provide the community with as much information as possible. In this, we believe, we have succeeded.

The listings of business establishments begin on page 24. A majority of these listings do not include an address or description of what is offered. The main reason for intentionally omitting this information is the lack of support of the gay community by these businesses. We believe that the gay community supports these businesses and in turn, they should be supportive of the gay community. For too many years gay people have been spending their money in establishments that do not care about them as human beings.

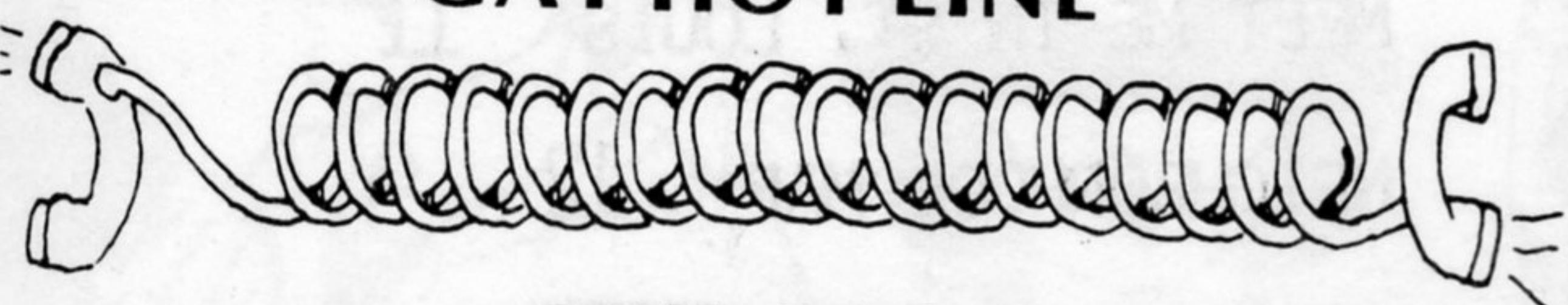
Gay people are valuable human beings even though many gay people do not believe this. You are a first-class human being, but are being treated as third-class. GAY ST. LOUIS will not contribute to this de-humanizing condition. We shall identify as often as possible those businesses that refuse to be supportive of the community.

GAY ST. LOUIS urges you to stop spending your money in establishments that do not support you and your community. Tell them you will not patronize their establishment until they become supportive.

The businesses that do support our community have complete listings. They put some of the money you spend in their establishments back into the community that serves you. GAY ST. LOUIS strongly recommends that you support these businesses with your patronage.

The phrase "supportive of the gay community" may not mean anything to you, but it is very important. Some of the ways you receive support are "invisible". Progress toward full human rights is behind the scenes and slow. Others are direct and critical when you really need them, such as: low cost and/or free professional counseling; emergency, temporary housing; rap groups for women and men; youth group for young gay males and females; alcohol and drug abuse programs; outreach to gays in prison; a "Gay Hotline" for crisis intervention and resource and referral; parents of gays group.

GAY HOT LINE



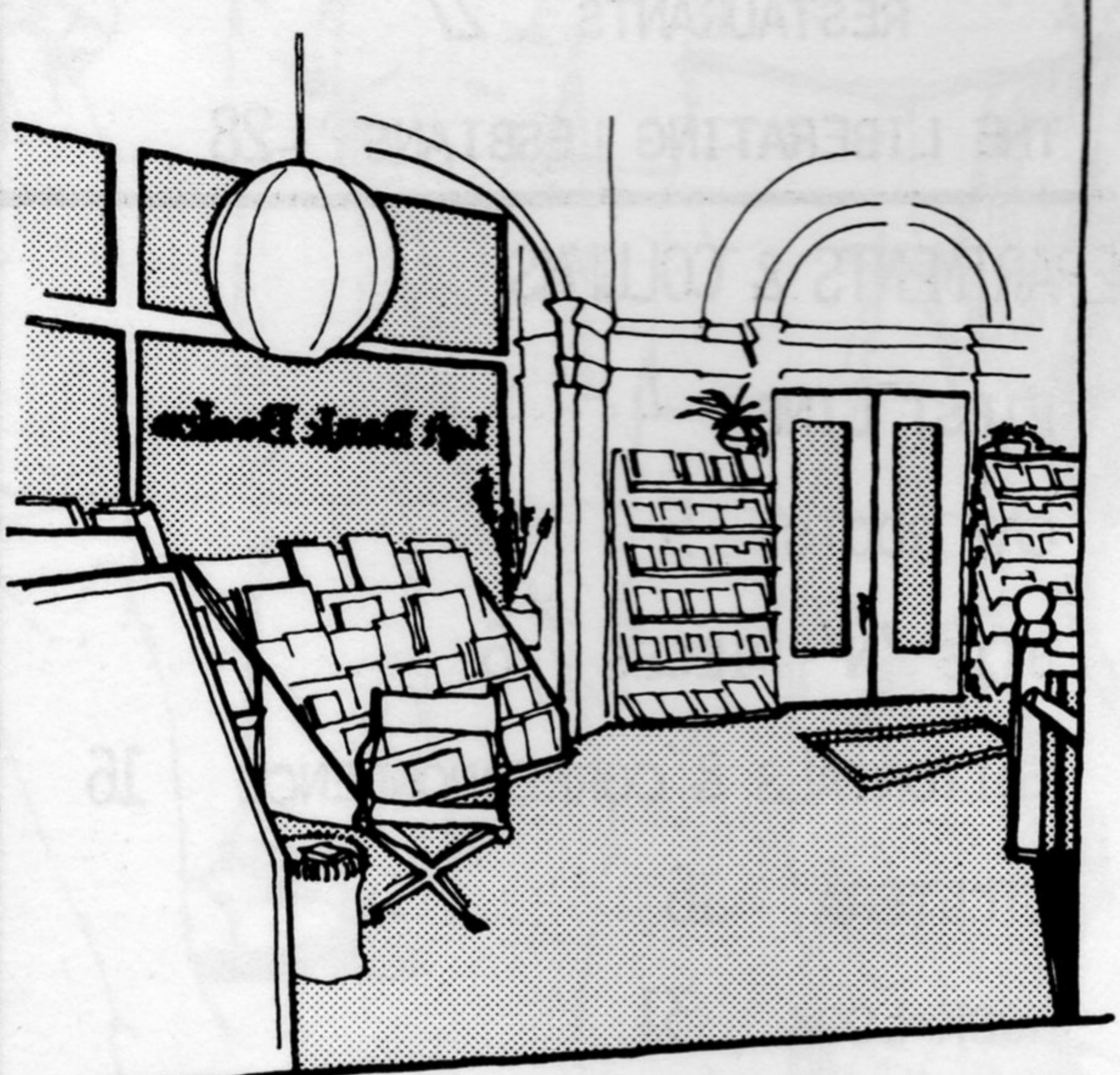
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THE CITY

GAY ROOTS

THE CITY

BY MARVIN H. KAYE

For years, novels, plays, and movies have often been concerned with the young man or young woman escaping from the small town, usually in the South or Midwest, to make it big, or at least try, in the Big City, usually New York or Los Angeles. In fiction, these young people are always straight. In reality, many are gay and move to the city to be gay, to escape the conservative, stultifying atmosphere of the small town, in which everyone knows everyone else's business. For the gay person, the small town offers little or nothing: finding other gays is difficult; there are no gay bars or meeting places, no gay living areas. There may be a truck stop down the road; there may be weekend jaunts to the closest large city. There is certainly less opportunity for knowing other gay people or for participating in or even learning about the gay subculture.

Large cities have always attracted gay women and men, and gay people have been able to set up meeting areas of various types. At least as far back as 1800, the gardens of the Palais Royal in Paris were a gay cruising area. By 1900, New York, London, Paris and other large cities had sizable gay populations, with cruising areas, women's and men's bars or coffee houses, and an active gay subculture. Books were published, distributed and discussed in semi-secret. Occasional liberation groups of assorted types were

formed. All these activities took place and only could have taken place in large cities, where there were enough gay people and sufficient anonymity to support a subculture.

Today, large cities, such as New York, San Francisco, Los Angeles, Chicago, and others, still attract gay people from small towns and cities. For it is in the large cities that gay people are more able to be open about themselves, that a gay subculture can grow and flourish, that gay organizations of all types can exist to serve the community.

Gay people may, indeed, be one of the forces keeping cities alive and revitalizing them. Gays are less likely to have children and therefore are less concerned about the quality of city schools or play areas for children. Gay couples often have more money to spend. Gays have been in the forefront of restoration movements in cities across the country, reclaiming neighborhoods from the slums and making them enjoyable places to live: the South End in Boston, Society Hill in Philadelphia, New Town in Chicago, Castro Street in San Francisco, and many areas in St. Louis.

Gays may owe a debt to large cities for providing a more tolerant atmosphere, or at least a place where numerous gay women and men might come and work and play together. But these cities also owe a debt to gays for helping to keep them alive.

FIRST LINE

CONTINUED FROM PAGE 4

The daily struggle to achieve full equal civil rights for you is being dealt with primarily by lobbying in Jefferson City, Mo., Springfield, Ill., and Washington D.C. Additionally, the public is informed on what being gay really means via speakers at PTA meetings, schools, clubs, companies, churches and other interested groups.

Many other services are available to you and more are planned, but unless the community receives support from the businesses that thrive on our cash, current services

will decrease and planned ones will never be implemented. You will determine if a business becomes supportive or not by not patronizing non-supportive businesses and, instead, supporting friends of the gay community.

BE FIRST CLASS



Publisher

bits 'n' pieces

SEXUAL MINORITIES SWITCHBOARD

SAN FRANCISCO, CA--The Save Our Human Rights Foundation here has announced the development of a National Sexual Minorities Switchboard (NSMS).

The switchboard, which is being worked on by David Palmer the former administrator of the National Runaway Switchboard, will be modeled after that project. It will focus on reaching those people of all ages who are struggling with sexual identity or "coming out" issues, and are either geographically or socially isolated from existing resources.

The phone service will operate a toll-free "800" number 24 hours a day, seven days a week and will be staffed by a highly trained group of more than 75 volunteers. People Calling will receive clear and non-judgmental information about sexual minorities and their lifestyles.

Palmer is targeting Fall 1978 for the opening of the NSMS and is anticipating a level of about 100,000 calls each year.

NAVY SUIT CONTINUES

SAN FRANCISCO, CA--United States District Court Judge Cecil F. Poole, on Friday, April 7, 1978, refused to dismiss a lawsuit in which he had enjoined the processing of Navy personnel for discharge on grounds of homosexuality.

Judge Poole previously had ordered the reinstatement of Ignacio Martinez, on the grounds that the Navy regulations used to process him were unconstitutional, in that they failed to consider his ability to do his job. The Navy conceded he had done a very good job, and re-enlisted Martinez, according to San Francisco lawyer John Vaisey, director of the Pride Foundation.

The government had moved to dismiss the lawsuit since Martinez had been re-enlisted and a new regulation had been implemented in place of the previous ones. Vaisey objected on grounds that the new regulation still fell short of Judge Poole's order and that the government still maintained secret files and classifications on citizens and that the government had not paid Martinez all of his re-enlistment pay.

SUPREME COURT SILENCE

WASHINGTON, DC--In a significant setback for gay rights the United States Supreme Court refused to call into question the authority of states to pass laws outlawing homosexual behavior between consenting adults.

The court, with two justices disagreeing, let stand the conviction of a Jacksonville, North Carolina man, Eugene Enslin, under North Carolina's sodomy law. Enslin, owner of a combination massage parlor and adult bookstore was convicted in 1974 of "an abominable and detestable crime against nature," in the words of the North Carolina statute, involving a young marine from Camp Lejeune. He was sentenced to a year in prison.

Civil liberties lawyers had urged the justices to use the Enslin case to study the rights of lesbians and gay men. They argued that the North Carolina law, and others like it, violated the privacy rights of homosexuals.

The North Carolina law used to prosecute Enslin states: "If any person shall commit the crime against nature, with mankind or beast, he shall be guilty of a felony and shall be fined or imprisoned in the discretion of the court." According to his lawyers, Enslin served nine months of his sentence and was released.

A similar sodomy law in Virginia was upheld by the Supreme Court in 1976, and although the justices' action was taken without comment, it was widely interpreted then as the definitive word on the constitutionality of such state laws.

In a decision last year that struck down a New York law barring sale of contraceptives to minors, the high court noted that it had not "definitively answered the difficult question of whether and to what extent the Constitution prohibits state statutes regulating (private consensual sexual) behavior among adults."

Enslin's attorneys seized upon this wording to urge the justices to further clarify the rights of gay people. But the court, with Justices William Brennan Jr. and Thurgood Marshall disagreeing, decided otherwise.

DISCRIMINATORY RAPE LAW VOIDED

WASHINGTON, DC--The Supreme Court has let stand a decision by the First Circuit Court of Appeals that the New Hampshire law against statutory rape is unconstitutional because it punishes males, but not females, who engage in sexual acts with persons under the legal age of consent (15 in New Hampshire). The decision overturns the conviction of a 24-year-old Portsmouth man who was found guilty of having sex with a 14-year-old girl in 1974 and served 3½ years in prison before the Court of Appeals overturned the conviction.

Statutory rape differs from actual rape in that the former may be wholly consensual sex between two persons, one of whom is below legal age (varying from state to state from 14 to 21). In Massachusetts, sex with a 15-year-old carries a possible life sentence, while no such crime exists in Maine. Actual rape involves force, regardless of the age of the parties.

Twenty-five states have sexually neuter rape laws, and legal observers believe that the Supreme Court's action last week would suggest to other states to follow suit. Lawyers for the state of New Hampshire had argued that enforcing the statutory rape laws solely against men was permissible partly because some young males are "incapable of becoming victims and thus need less protection."

TRANSSEXUALS IN PRISON

VACAVILLE, CA--Thirteen inmates at the California Medical Facility are being given hormone shots, and the majority of them are being supplied with brassieres, according to a spokesperson for the state prison.

Phil Guthrie confirmed reports that the inmates at the facility who began treatment as transsexuals before being sentenced to prison are allowed to continue it.

Dr. Gene Prout, the facility's chief medical officer, stated that "We don't think prison is any place to start a change in sexual identity."

The transsexual program began about two years ago when two transsexuals arrived at the facility. Dr. Prout claimed that although the program might be considered "controversial," it was established as "the ethically and morally proper thing to do to assist people in their change to whatever their sexual identity seems to be."

NATIONAL LESBIAN ARTS FESTIVAL

SAN FRANCISCO, CA--The National Lesbian Arts Festival will be held at the Top Floor Gallery, 330 Grove Street, San Francisco, CA on September 1, 1978 through October 8, 1978.

The curators of this event are seeking drawings, graphics, mixed media, painting, photography, printing, sculpture and textiles for the division of Visual Arts. Performing Arts will include dance, theater, conceptual artists, and entertainers. For more information, contact Nikki Schrager at (415) 431-3356, or write Top Floor Gallery, 330 Grove Street, San Francisco, CA 94102

LESBIAN ARTICLES ON FILM

CHICAGO--The women of Jump Cut are in the process of organizing a special section of their publication that will be devoted to the treatment of lesbian film-making and film criticism. Jump Cut is a film publication composed of men and women of varying leftist perspectives. They have a commitment to the political struggles of lesbians and gay men, and see these struggles as crucial to the development of left cultural work.

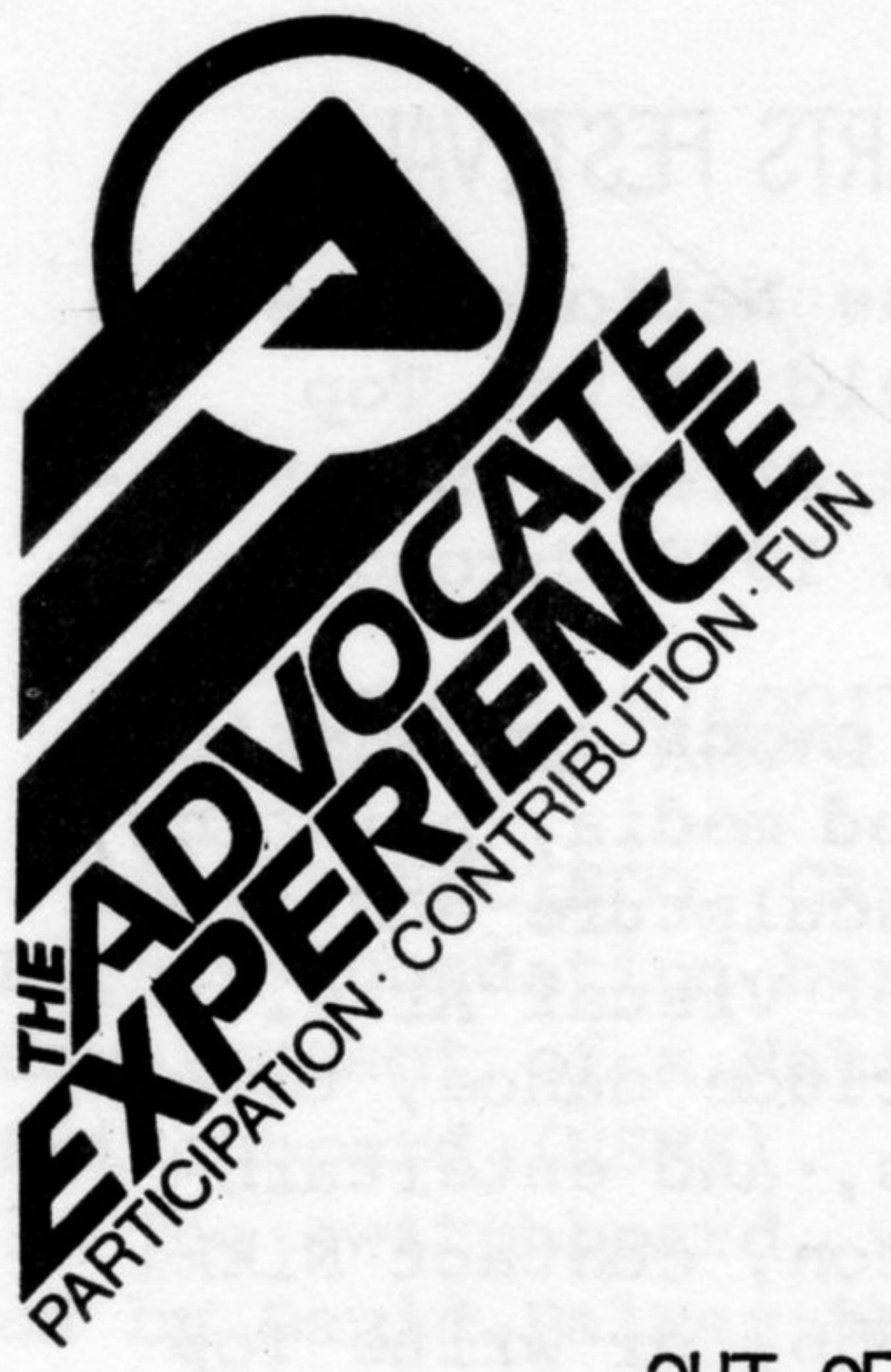
Jump Cut is looking for articles on all aspects of the lesbian experience in and with films, and also for advisors who have ideas to contribute or who will help solicit and organize pieces for this special section. If you are interested in submitting material or helping them out, contact Jump Cut, 3138 W. Schubert, Chicago, IL., 60647.

LESBIAN PAYS TEMPORARY ALIMONY

SAN DIEGO, CA--A court has ordered a 21-year-old lesbian to pay \$100 a month in temporary support to her lover.

The couple exchanged vows in a ceremony on Feb. 17 in San Diego Community Church and according to Sherry Richardson, 23, signed an agreement giving each other one-half of all property accumulated during the relationship. In addition, she said that she agreed in writing to perform "all the duties of a housewife" while being supported by Denise Conley.

Superior Court Judge Byron F. Lindsley accepted the agreement which also gives Richardson a share of Conley's military retirement benefits.



An Invitation to Transformation

OUT-OF-TOILET TRAINING

by David B. Goodstein

I'd like to share with you some basic ideas embodied in The Advocate Experience. First and foremost, transformation involves expanding or enriching the context in which we hold a particular aspect of our lives. In our case, we transform the context in which we hold gayness or homosexuality.

One of our advisors in creating The Advocate Experience is Dr. Jesse Miller, a psychologist on the faculty of the University of California at Berkeley, a former advertising executive, an opera addict and a very funny man. He suggested we call The Advocate Experience "Out-of-Toilet Training." It's not a bad idea. I have written about the concept of "toilet" in this column before. I have developed three definitions for it. Toilet, by the way is a noun. The adjective might be "toilety". As yet I have not formulated a verb. I'd welcome suggestions.

Definition 1: "A point of view, a ground of being or a space to come from in which gay people are willing to accept being second-rate." Examples of this abound in some gay restaurants that get away with serving lousy food and do a thriving business with customers who wouldn't accept such garbage in a non-gay context at half the price. Another example involves the gay person who thinks very little of standing up another

gay person with whom (s)he has a rendezvous and the person waiting, who, though upset, expects it as his/her due as a gay person. Often the same people are very punctilious about their agreements with non-gay people. A third example is the gay business person who pays the bills of his/her gay suppliers last, treats his/her gay employees worse, etc. Any way in which being gay is considered limiting is an example of this definition.

Definition 2: "The pattern of non-action, prevalent in many gay organizations or groups, caused by an inability to reach agreement on any specific purpose or goal." While many hours are spent nit-picking over procedural matters or debating the merits of irrelevant side issues, those most able to assist the organization in getting the job done get bored and leave, frequently never to return. What qualifies this a "toilet" is the willingness of some gay people to allow losers and professional victims to set the tone for the rest of us. They wouldn't tolerate it for an instant in non-gay contexts or even among their personal friends.

Definition 3: "A belief that non-gay people will not be interested in playing the game of life with a gay person when and if they find out that person is gay." The most compelling examples of this are found in people's relationships with their families and employers or colleagues. Here real fears interplay with imaginary ones. The result is great unwillingness to share who we are and massive amounts of unfulfilled communications that interfere with aliveness. Thus the bigots in society run gay people because gay men and women allow a bigot's prejudice to prevent them from sharing who they are. More interestingly, it also deprives non-bigoted, non-gay people of the choice to play with us, their loss and ours.

An assumption of all enlightenment games is that we all create our own experiences. What we do in The Advocate Experience is examine our own conscious and, insofar as possible,

unconscious attitudes and experiences of being gay. Among the things that come up is our own toilet. We get to look at how we treat ourselves as gay people, individually and collectively, to non-gay people.

From an enlightened context, we may continue to behave the same or begin to behave differently. At least we are truly aware of what we are doing, how we do it and how our behavior may be perceived. We also learn what it is like to be supported in whatever choice we make and to support others in their choices.

Being gay is not wrong; neither is it right, better or worse. It is an aspect of humanity. Variety in humanity is what makes life interesting. Consequently, Mrs. Bob Green and her bigoted cohorts cannot make us wrong or cancel our votes. Only we can do that.

Anger usually includes the communication, "You are wrong!" People's natural tendency is to defend against anger. Anger creates a context that is very limiting. My experience of gay people is that we are not at our best when angry; neither is anyone else. Once we realize that, although the bigots can call us wrong, they cannot make us wrong, then they no longer can dominate our lives. As an example, Mrs. Green won an election in Miami. Nevertheless, in Miami, very few people's lives changed except as they themselves decided to live differently.

This doesn't mean an enlightened life is without suffering; who said life should be a bowl of cherries? It means that we no longer have to live as the effect of or be dominated by toilet. From personal experience, I can testify that life is a lot happier, healthier, and filled with more love, and that my ability to communicate is a whole lot greater. My experience is the same as many of thousands of others who have chosen to experience life in a transposition of enlightenment, to contribute to their own lives and others, and to have fun doing it.

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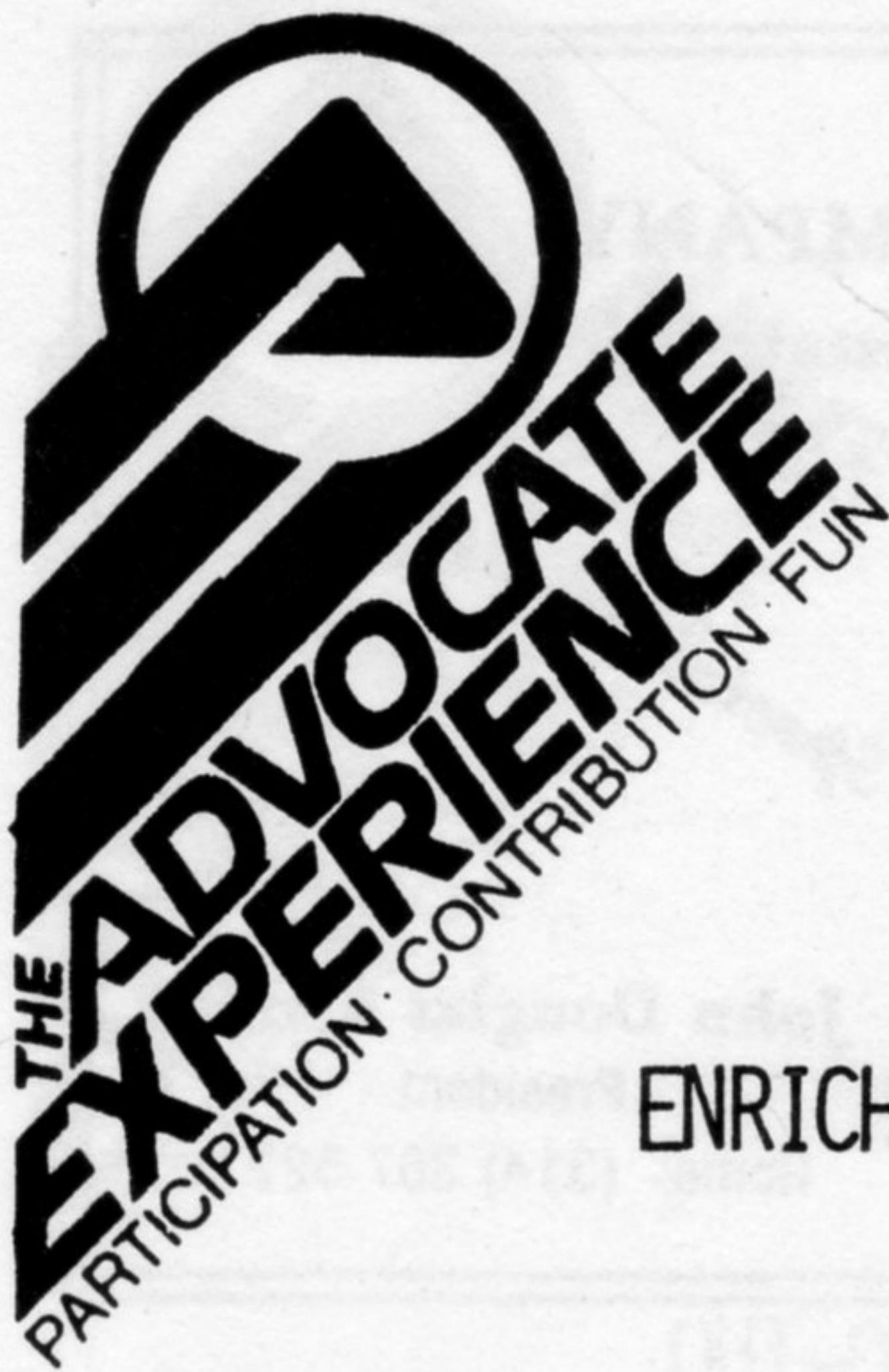


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An Invitation to Transformation

ENRICHING THE GAY EXPERIENCE

BY BYRON DAVIDSON

May 20-21, 1978 was the most important weekend of my life to date. In the gay capital of the U.S., San Francisco, a city of extraordinary beauty, on a clear, bright and, to me, chilly weekend. I had The Advocate Experience. To describe what it is, is like describing your favorite ice cream and worse nightmare rolled into a powerful pizza.

The Advocate Experience (A.E.) is a mixture of many things: education, encounter, fun, exposure, struggle, games, joy, growth, pain--All about getting in touch with your head, heart and guts about being gay. A.E. explores not only the personal struggles and growth as a person and the interactions you have with other Gays but also towards the great endarkment of out there, the straight world.

Just think--you've agreed not to drink, use drugs or alter your awareness in anyway for seventy-two hours before you show up at 9 A.M. on a Saturday morning with a group of strangers to do heavens know what! Consciousness raising, marathon encounter group, T.A., E.S.T., Gestalt therapy, Human Potential growth work, Political-Social-Moral Action---all this and more.

You're uptight and you sense everyone else is also to various degrees, doubts and fears grab at you. What do I need this for? Everyone mills around--being greeted by the staff--who seem unhealthfully cheerful and sincere. We are directed to sit down and the experience begins. It would be pointless to describe blow by blow all that happens during that weekend. There was laughter, anger, sad moments, peaks of joy and times of tears as we, even I, struggled within myself and the group.

I learned much about myself and others that weekend: Things I was ignoring, like

other people, denying-my shit feelings, attitudes and behavior, my sorrow and anger and discovering it ok not to be perfect, the best little Boy in the world, that I had value in myself and was loved anyhow. My "pod-group" went through their own individual rough times--but more importantly we learned we could support, share and love each other in spite of what we had accepted from others and ourselves on how negative we were---what shits we were supposed to be. We-I-learned that we can act and feel like shits at times, but this does not make us shits in reality. The major direction of the weekend was to encourage healthy and positive growth - how to own-up to and get through the shit to the roses.

Sunday evening as we were finishing our last activities and sharing before we began our celebration of Gay identity and community I asked if it was possible to have A.E. in St. Louis -- it is. During the last of June on a weekend night from about seven until about midnight the A.E. staff will hold a preview evening for the community. Later in the summer a full weekend will be scheduled. As of May 28th we have a sufficient number signed up to warrant the preview experience. There are still spaces open for others. The preview Experience is free. However (ya, the hook), the full weekend cost \$150.00.

Believe me I never spent my money any wiser or better. Stop and think, you can blow \$150.00 in a month on bars and weekends and still have nothing. Those of us who are serious about health, happiness and values for ourselves, our sisters and brothers, and even the straight world found the money and found it well spent. The St. Louis Gay Community needs transforming and its consciousness raised. Both items are scary. But faced with Anita-Briggs-anti ERA-neo nazism on the rise we have to take care of ourselves, stop hiding and take what is rightfully ours -- our health, happiness and freedom.

To keep abreast of information on the dates, times, location of the Advocate Experience, keep in touch with MLSC, MCC or call 314-652-1206 for information locally. The national office that you should also contact directly is: The Advocate Experience, 681 Market, Suite 302, San Francisco, Ca., 94105, phone 415-543-4023.

MEET ME IN ST. LOUIS

Does St. Louis really have it all from A to Z? Or is it really a combination of Northern charm and Southern efficiency? an outgrowth of the Bible Belt, a little bit of polyester heaven? No, St. Louis does not "have it all," but it does have a lot. It has been the victim of a bad press and a lot of self-hatred, and it does tend to be a bit conservative, but it can also be a delightful, comfortable, easy-going place to live, even if the climate does leave much to be desired.

St. Louis has some of the finest residential architecture in the country, and many lovely old neighborhoods, such as Soulard, Lafayette Square and Tower Grove, and even though prices are rising rapidly, real estate is still cheaper here than in most large cities. The Central West End, an area of private streets, fine old apartments, interesting stores, and an exciting night life, is home for a variety of people, rich and poor, Black and White, gay and straight. It is a unique area, much admired by visitors from other areas.

Although it has been said that Busch Stadium is the focal point of St. Louis culture, there is, in fact, a great deal more. The symphony is quite good now; Powell Hall has excellent acoustics, and in the Summer, the symphony gives free

concerts at various parks. The new Opera Theater is very good and doing quite well. The Art Museum, while not great, is certainly good; the museum itself, built for the 1904 World's Fair, looks grand after its recent renovation. There are numerous art galleries and antique shops, clustered mostly in the Central West End, Clayton, and Cherokee Street, in South St. Louis. St. Louis also has one of the finest zoos in the country, and it is still free. The botanical gardens are among the finest in the world. The city has numerous excellant restaurants, of various ethnic flavors, at varying price levels.

St. Louis often seems to be more of a small town than a major city, and that is one of its charms. In this very green, tree-filled city, with its lovely parks, the pace is easy-going, the people are polite and friendly, and there are things to do in the evening. Classical music is readily available, and in addition to the frequent rock concerts, there are numerous places for jazz buffs. Fine theatre does exist, and in the Summer, one can enjoy the Muny Opera. Our gay bars are not numerous, but the variety of types found in each is unusual. Other cities have bars for each type, and so bar-hopping is more common and gays are kept separated. This is perhaps one of the causes of the St. Louis gay community being rather incestuous, but that has its good points as well as its bad ones.


The city is conservative and does have some elements of the Bible Belt. Yet many gays here have come out of the closet at home and at work and have found complete tolerance and often acceptance and support. Relations between the police and the gay organizations here are generally good, and except for the situation in the parks, police harassment is at a minimum. In the Central West End, same sex couples can walk hand-in-hand and even kiss, though the same is not true for other areas of the city.

St. Louis is far from utopia, but it does have a lot to offer if we want to take advantage of it. Come out and discover and enjoy the city.



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12 GAY ST. LOUIS



GAY CITY LIVING

St. Louis is a city of neighborhoods. From Montgomery-Hyde Park to Carondelet, from Soulard to the West End and the Loop, the city is filled with delightful and unique areas. After a long decline in both price and condition, these neighborhoods are on the way up again, as people rediscover the joys of city living: moderate costs, beautiful architecture, community, and walking.

Gay people have been in the forefront of this movement home. Not usually having children and the need for quality schools, fearful of their acceptance in the suburbs, desirous of being close to the cultural center, and often interested in older homes with character, gay people were the initial pioneers in the restoration movement, and have been instrumental in "saving" Lafayette Square, Soulard, the Central West End, and other areas. After gays have started in a neighborhood, other people have moved in, sometimes taking over and making life difficult for gays by setting up rules against same-sex couples sharing apartments or buying a house.

Nevertheless, there are several neighborhoods in the city that are popular with and accepting of gays, and these include some of the most delightful and exciting areas of the city.

Lafayette Square, on the near South Side was one of the wealthiest areas of the city 100 years ago, and magnificent homes were built on the streets surrounding the oldest public park west of the Mississippi. After a long decline which started around 1900, the area hit bottom in the 1960's. At the very end of that decade, these homes, with their marble fireplaces, parquet floors and ornate wood work and plasterwork, could often be bought for under \$5000. Many required extensive work, needing new plumbing heating and electrical systems, as well as the usual cosmetic work. In the early days most of the people buying houses, a majority of whom were gay, did the work themselves. In the past two years, housing prices have skyrocketed and a semi-restored house may well cost over \$40,000. A shopping district of antique shops, restaurants and unusual bars has sprung up. Almost 200 homes are restored or in the process of restoration, and the annual house tour brings in thousands of visitors. The neighborhood, which has a strong community

feeling, is close to downtown, Soulard Market, and also Martin's and the East Side

Several blocks east of Lafayette Square and quite near the river is Soulard, an older area of smaller and more manageable homes, built in the early 1800's. The neighborhood is a combination of gays and straights, and middle class and poor whites, and there has been some conflict between the neighborhood people who fear displacement, and the restorationists. Housing prices are generally lower than in the Square, but have undergone the same rapid increase in the past two years. There are also more apartments and smaller homes available. There is an Old World charm to many parts of Soulard, with its narrow streets and houses built up to the sidewalk. Soulard Market is part of the neighborhood; downtown is quite close and views of the Arch are magnificent. A number of shops and bars have opened in the recent past. Houses are still easily available.

A number of gay people have been moving to the Compton Heights/Tower Grove area, east of Grand and across from Tower Grove Park, and in the past four years, housing prices have tripled and quadrupled, from under \$10,000 to over \$30,000. Most of the homes are six to eight room, one-family houses, intermixed with two family dwellings. This is a comfortable, homey neighborhood with tree-lined streets and lovely, well-kept yards. Lest this sound too suburban, it must be added that most of these houses have carved oak staircases, ornate fireplaces and art-glass windows. The neighborhood is adjacent to the South Grand shopping district of supermarkets, bakeries, exotic restaurants, and a variety of small stores. Across Grand and north of Tower Grove Park is the Shaw Park neighborhood, an area of mostly smaller homes (excepting Flora Place) that are reasonable in price. More and more gays have been moving into this area in the past two years, and revitalizing the area. Housing prices have been increasing.

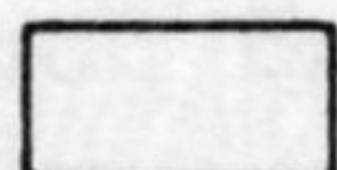
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For apartment dwellers, the Loop and Ames Place are excellent for large apartments for very reasonable prices. Located north and south of Delmar, this area is populated by gays, students, Blacks and Jews. Close to Washington University, this area is also the center of University City with its many street fairs, its Market-in-the-Loop, movie houses and a large variety of shops and restaurants. This is one of the most liberal areas of St. Louis, and has a real urban feeling, with its variety of people and its crowded sidewalks, both day and night. As the saying goes, "The neatest people live in U. City." Well-integrated, with an excellent school system, U. City is a delightful and exciting place to live.

Neat people also live in the city, and especially in the Central West End. Sometimes called Euclid, Mo., the neighborhood has a strong, friendly, community feeling, an incredible variety of shops and restaurants, and the most exciting night life in the metropolitan area, with its streets crowded until 1:30 in the morning. It is a friendly, tolerant area, where gays can hold hands and even kiss in the streets without fear. It is the gayest neighborhood in the city, with three gay bars, restaurants catering to gay people, the MLSC offices and Metropolitan Community Church. There is a wide variety of living costs here. The older apartment buildings are still quite reasonable in rent, but the new and restored buildings are relatively expensive, though somewhat cheaper than the suburbs. Housing prices have skyrocketed in the past three years, however, with smaller homes often going for over \$50,000, and the large ones for much more. Yet the homes, compared with what similar prices bring in the county, are a good bargain. The West End is an urban environment and one of the most popular and interesting places to live in St. Louis.

St. Louis gays do not live in just these neighborhoods. They live in every area of the city and county and across the river in Illinois. Many single gays and gay couples have homes in suburbia. The areas described here are some of the areas where gays live, areas that gays have worked to restore and beautify. Gay people have helped raise property values, and fostered the re-emergence of the city as an exciting, accepting and meaningful place to live.

GAY ORGANIZATIONS IN ST. LOUIS

In the late 1960's, before Stonewall, before the gay liberation movement began, a gay organization called Mandrake existed in St. Louis. Having some ties with the Mattachine Society, Mandrake was a group in which gays could come together and communicate, hear presentations from the VD clinics, and work towards changing the archaic sexual laws in Missouri. Though primarily social, it was, at times, quite political. When, shortly after midnight on Halloween, in 1969, police raided bars and arrested about 25 men in drag, Mandrake members went down to the police station and worked for their release, obtained the following morning. Mandrake slowly faded out of existence in the early 1970's, as other gay organizations formed.

In the Fall of 1970, students at Washington University formed a Gay Liberation Front. Modeled after the radical groups in other cities, the organization, composed of students and nonstudents, soon toned down to fit St. Louis. It organized consciousness-raising groups, worked toward self-liberation and unity with other liberation groups in St. Louis. In December, 1970, the group moved off-campus in an effort to build closer ties with the community. It held meetings in a gallery/coffee house on Euclid, and on Sunday evenings, operated its own coffee house. When the gallery lost its lease, GLF began to hold its meetings at Trinity Episcopal Church. Angered at the group's lack of activities, a radical caucus split off from GLF in the Spring of 1971, and concentrated its efforts in speaking engagements. Rent by internal political and personality conflicts, GLF slowly dissolved by the end of 1971.

For two years, there were no gay organizations at all in St. Louis. Finally, at the end of 1973, the Reverend Carol Cureton came to St. Louis to begin the formation of Metropolitan Community Church of St. Louis. With services and rap groups, MCC began to grow quite rapidly, helping gay women and men move toward

EDITORIALS AND

MISSOURI PRIMARY

The Missouri primary is in August and many individuals have asked if GSL will be endorsing candidates. The answer is NO. GAY ST. LOUIS will not now, or in the future, endorse a political candidate. We will present to the public the views and positions of candidates--with particular emphasis on their views on equal, civil and human rights. Each individual should exercise their right to vote for the candidate that can best represent him/her in the struggle for first class citizenship. It is our belief that in order to intelligently cast your ballot you need to be informed and that is why GSL exists. To keep you informed.

The November issue of GSL will focus on politics: the elections, candidates' views, and the relevance of political issues to the gay community.

FIRE SAFETY INVESTIGATION

Gay people are entitled to the same amount of safety from fire in public gathering places as anyone else. Information being provided to GAY ST. LOUIS indicates that this is not so in many business establishments. Life threatening illegal conditions, in many instances, are built into the way in which many establishments are operated (packing in customers up to 50% beyond the amount allowed in Occupancy Permits). In many instances, the businesses with multiple violations are the ones that are doing well enough to be able to afford to make alterations necessary for safe and legal use. People's lives are being risked by business places that are thriving on the fact that some gay people like a more gay than non-gay social environment on a night out, and that gays have been too tolerant of these life threatening conditions.

The November issue of GSL will present the findings of our Fire Safety Investigation.

ETCETERA

This commentary, entitled "Who's Afraid of Gays?" by Robert Claiborne appeared in The New York Times on June 14, 1978:

Several years of agitation for "gay rights" have, predictably, generated a countermovement. Homosexuality is now being denounced in press and pulpit, and communities that only a year or two ago outlawed anti-gay discrimination are now repealing these ordinances by top-heavy votes.

This new, virtually nationwide attack on homosexuals rests on two main arguments: God disapproves of them, and "they are after our children"--meaning that the gays are plotting to seduce our innocent kids and turn them into monsters.

The first argument is hard for me to deal with. Since I am not all that sure what God thinks, I find it almost impossible to reason with people who know what He thinks. When it comes to the second argument--that homosexuality is somehow contagious, spread by personal contact--I am on much firmer ground. I know this is a lot of malarkey--and I know it from personal experience.

If contact with homosexuals and/or seduction by them can turn a heterosexual boy into a homosexual man, I ought to be as "queer" as the proverbial \$3 bill. In fact, I have been happily married for many years, and if my eye ever wanders it invariably wanders toward women, not men.

As a kid I was what some people would consider a good candidate for "gaydom." While not quite a 97-pound weakling, I was skinny, wore glasses, and was perhaps the only American boy of my generation who never learned to catch a baseball. For these reasons, among others, I preferred reading and music to more traditional masculine pursuits such as sports and fighting with my peers.

When I was 11, I was "seduced" at boarding school by an older boy. The details aren't particularly important, and in any case are not all that clear in my mind some 40 years later. Suffice it to say that for

CORRESPONDENCE

something like a year thereafter I enjoyed--and that is the word--homosexual relationships with nearly half a dozen boys. I also, if it counts for anything, had nonsexual contact with one or two homosexual teachers.

As a result of this, by the time I was 15 or so my sexual interests had become completely focused on girls. They have stayed that way ever since, though the girls have long become women of course.

My wife and I have a few homosexual friends, and they are pleasant enough fellows. But as potential sexual partners they just aren't there so far as I'm concerned. My reaction to the thought of sex with them (or with any other man) is about the same as to the thought of being served a sawdust-on-toasted-cardboard sandwich for lunch: total lack of appetite.

According to all the sex surveys, my boyhood excursion into homosexuality was (and is) pretty common: Well over half the American male population has had similar experiences. So how come they're not gay--and how come I'm not?

Some gays, along with some of their well-meaning apologists, assert that sexual preference is innately ambiguous and unformed, determined entirely by the environment that a child grows up in. Some of the most ferocious anti-gays evidently agree, judging by their evident terror that their children will be "converted" to the gay way.

To me, this is nonsense, no matter who says it. Heterosexuality is built into the human genes, as it is into those of every other higher animal. Men are attracted to women, and vice-versa, for the same powerful evolutionary reasons that they are attracted to water when they are thirsty and food when they are hungry: Without these powerful attractions, the human race would long ago have perished, from thirst, hunger or failure to reproduce.

Why this normal and almost inevitable attraction is transferred in a minority of men and woman, to members of their own sex is a question I can't answer with any certainty--nor, I think can anyone else. My own suspicion (for reasons too complicated to set forth here) is that a hormone

disturbance during prenatal life may have something to do with it. But whatever the reason or reasons, contact--even sexual contact--with homosexuals isn't one of them. I don't believe for a minute that most homosexuals are "after our children"--any more than most heterosexuals are. But even if they were, it wouldn't make any difference. Most kids would still grow up straight, and those who didn't would almost certainly have gone gay--in or out of the closet--in any case. Human heterosexuality has been going on far too long--several million years--to be threatened by gay rights. Robert Claiborne is writing a book on the high cost of health.

THE ABOVE COLUMN "ETCETERA" IS A NEW FEATURE THAT WILL BE APPEARING ON THE EDITORIAL PAGES IN EACH ISSUE OF GAY ST. LOUIS.

GAY ST. LOUIS WELCOMES EXPRESSIONS OF OPINION FROM ITS READERS. PLEASE KEEP LETTERS AS SHORT AS POSSIBLE. WE RESERVE THE RIGHT TO EDIT ALL LETTERS AS NECESSARY. LETTERS MUST BE SIGNED, BUT THE WRITER'S NAME WILL BE WITHHELD IF THE WRITER SO REQUESTS. SEND TO: GAY ST. LOUIS, 10 SO. EUCLID, SUITE 202, ST. LOUIS, MO. 63108.

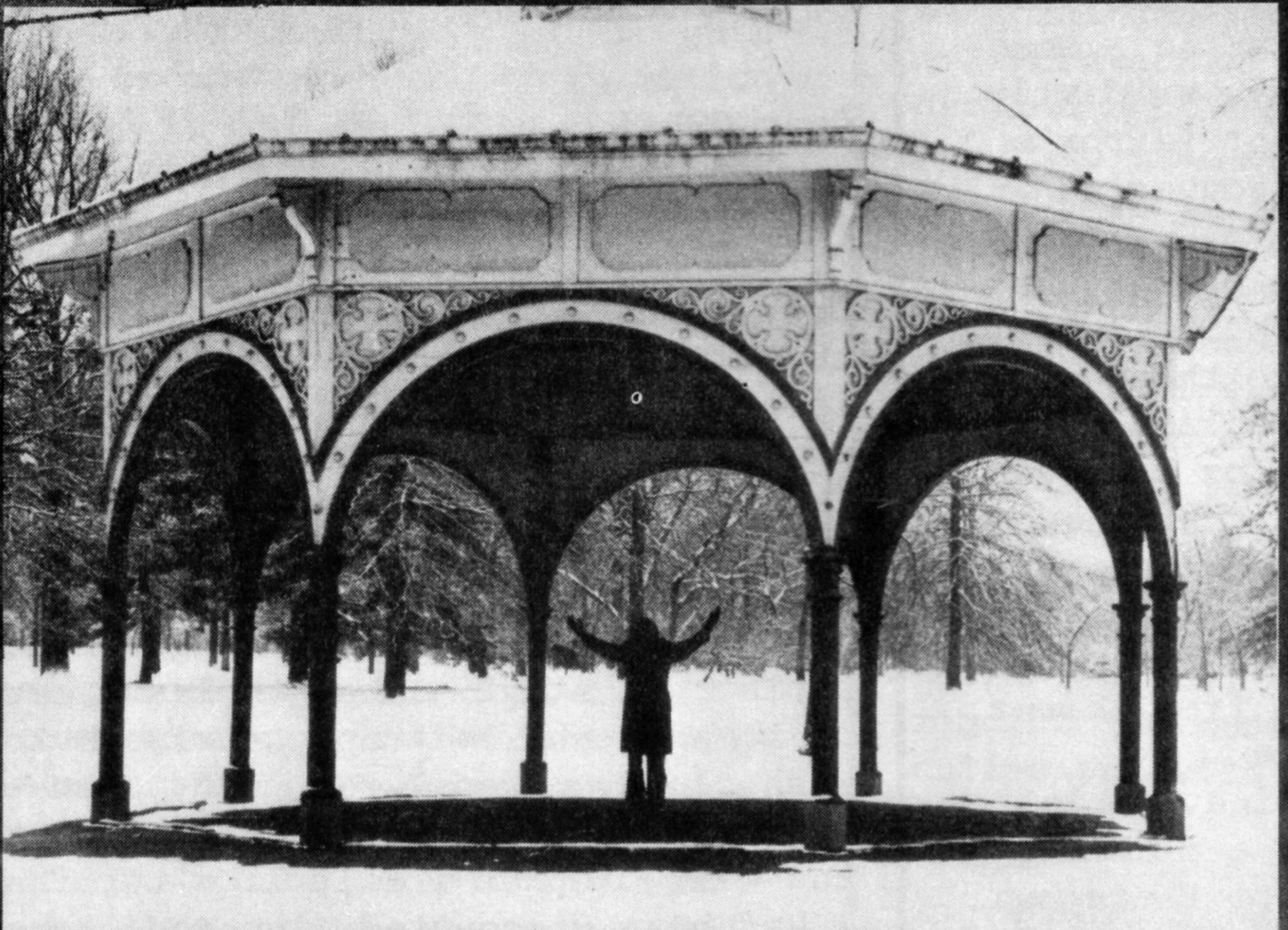
Dear GSL:

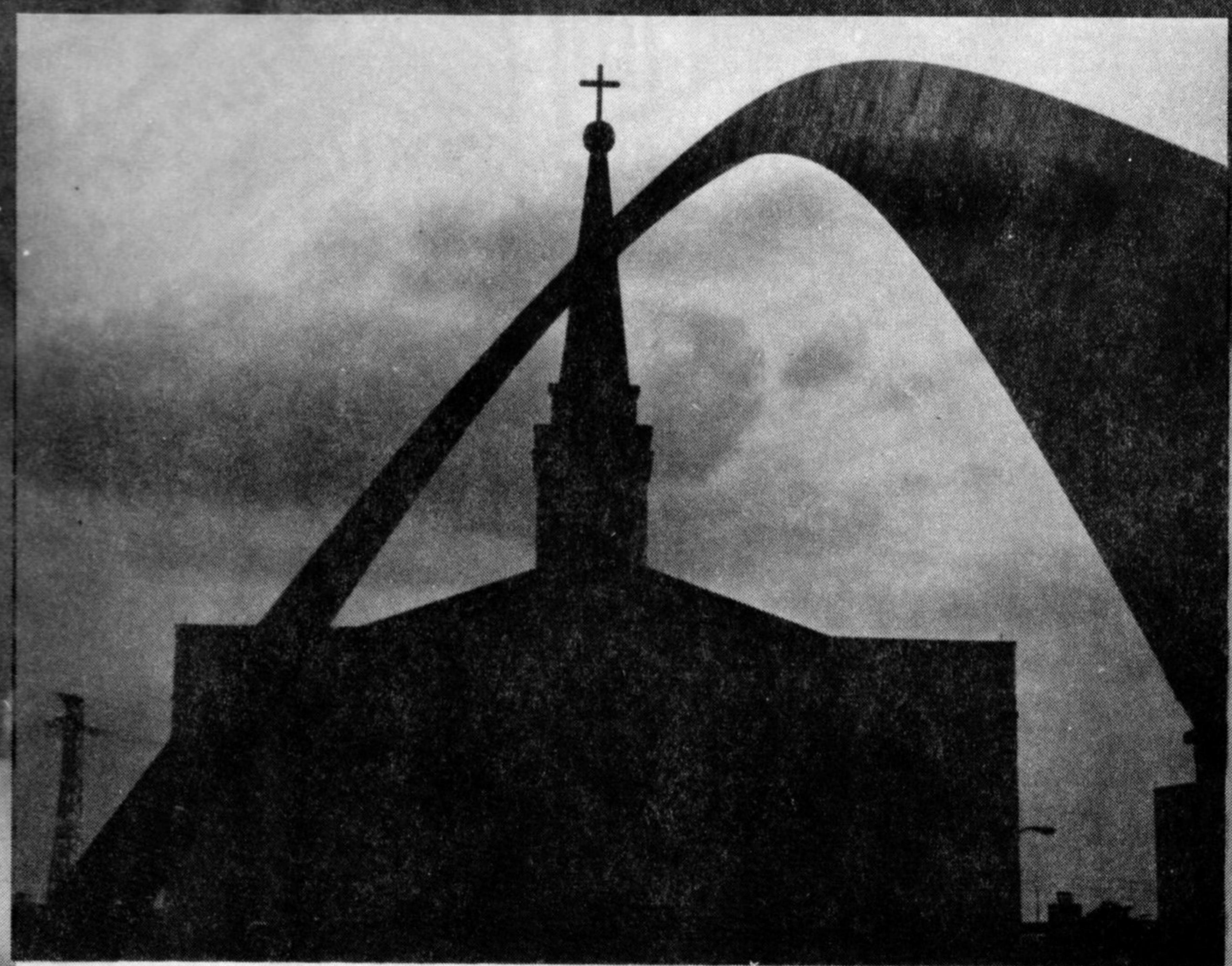
I'm sick of it, I'm mad and I'm not accepting all that crap!

St. Louis is not the closet Queen/Cowboy city of the U.S. It is the toilet city of the U.S. Oh, yea, I know--"but St. Louis is a conservative town." "Don't push." Just shit on yourself and others. For example (and I could give a long line of examples, but this is the latest), last nite I played willingly and without any sexual demands, host for a fellow human being who needed a place to stay. I had to leave early to go to work and left a note, fresh towel and wash cloth. When I returned, zero--no note of thanks, recognition and a clean towel and wash cloth. I felt like terminal zits. I had been discounted, ignored, taken for granted. I was a second class human being. How Gay! How common. How human.

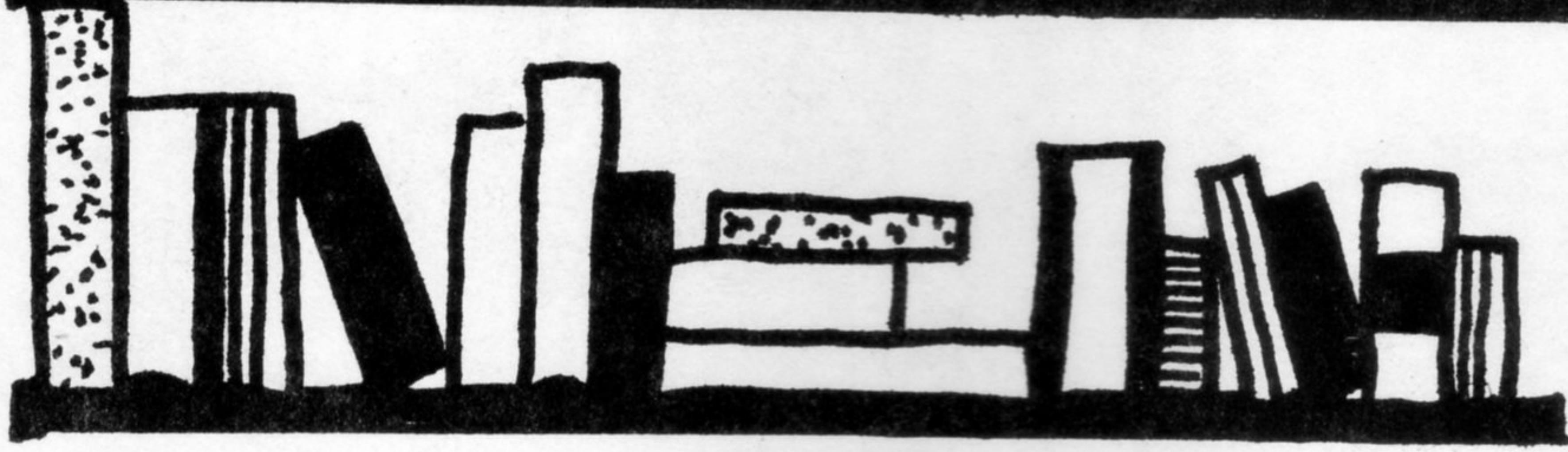
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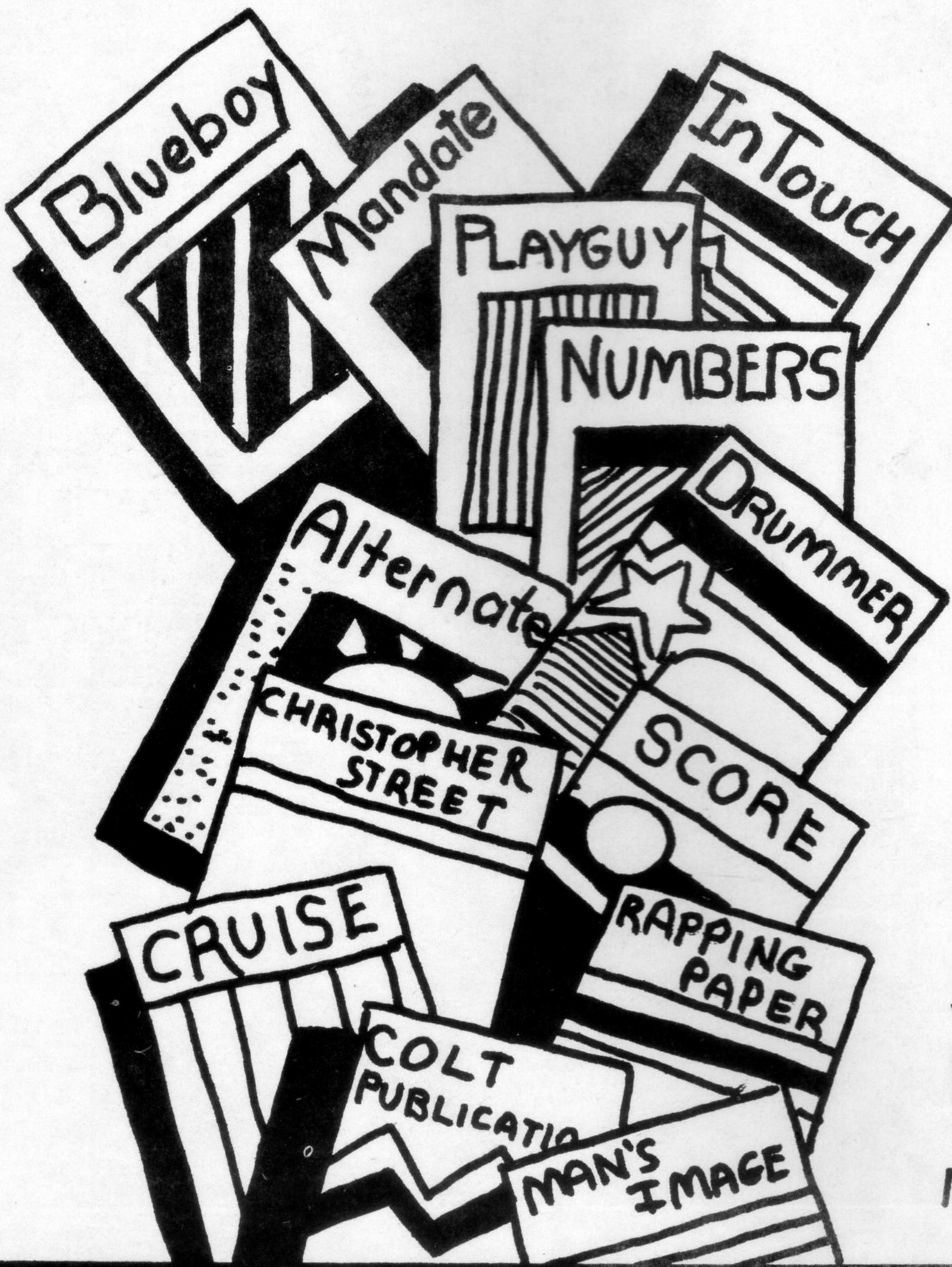




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1116 Olive



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a wide
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gay fiction +
non-fiction
in paper back
and hardback.

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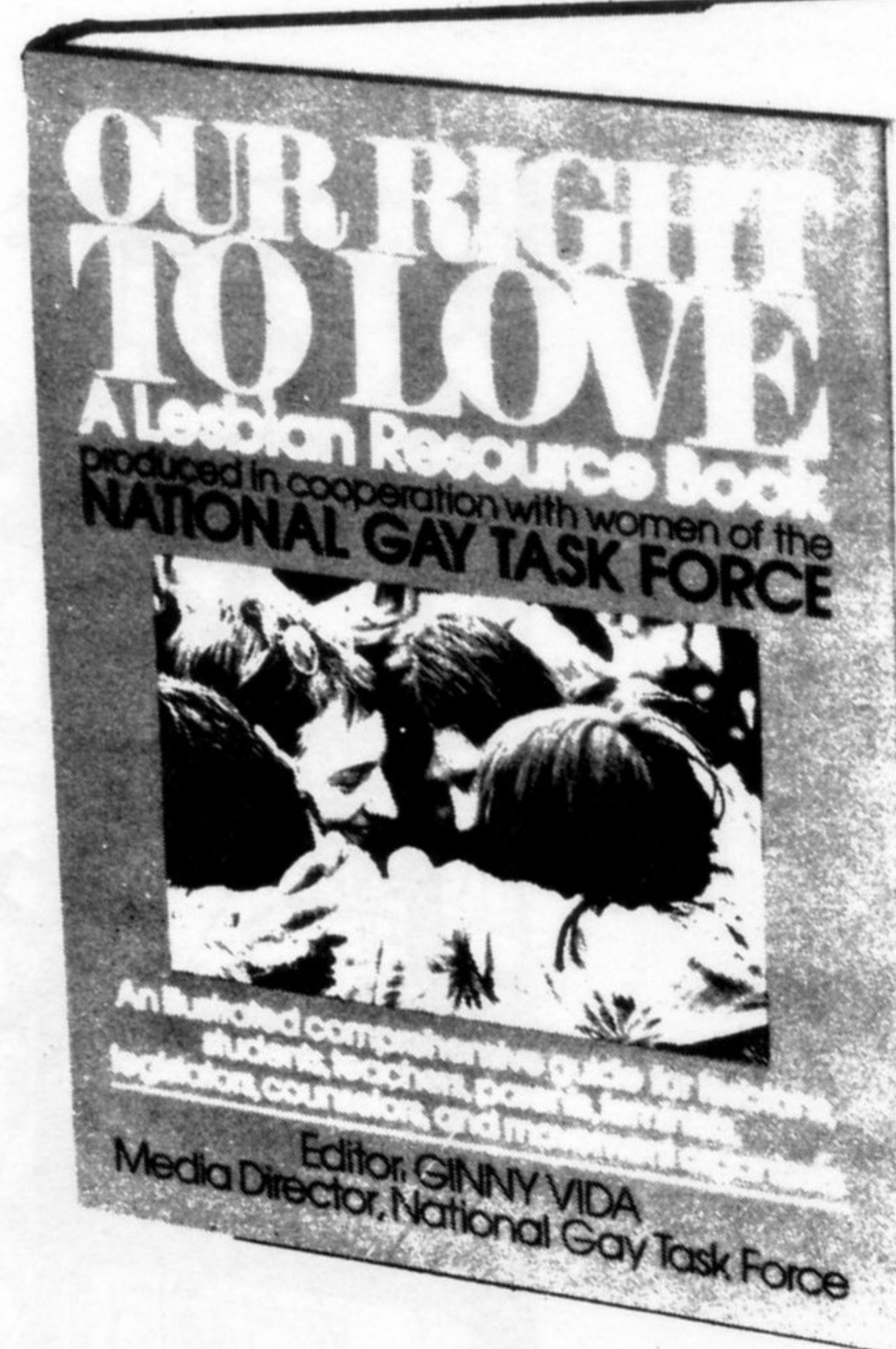
EUCLID - 9:00 - 9:00

MON-SAT - 1:00-5:00 SUN

A Lesbian Resource Book

OUR RIGHT TO LOVE

Editor: GINNY VIDA
Media Director,
National Gay Task Force



Here is the first authoritative, comprehensive resource guide on lesbianism ever written.

Reflecting a growing awareness of the special concerns of lesbians, this ambitious project embodies the spirit of the basic human rights issues of all women and presents an explosive, stimulating exploration of the nature and scope of lesbian life-styles. *Our Right To Love* succeeds in erasing the myths, the stereotypes, and the misjudgements concerning female homosexuality. It overcomes the misconceptions that have surrounded lesbians for decades by drawing on the candor, sensitivity, talents, and extraordinary skills of women from across the country.

Including information dealing with counseling, health services, bookstores, finding or starting lesbian organizations, meeting other women, and much more—legal issues, parenthood for lesbians, sexual experiences, religious encounters, personal testimonies from lesbians of every race, professional background, and economic class—*Our Right To Love* provides new perspectives on lesbianism and the far-reaching implications affecting all women.

"The articles in this book are people trying to tell you about their lives....This book demonstrates not just how far lesbians have come, but how far America has moved on the issue of individual liberty. Five years ago this book could not have been published. Five years ago the truth was not welcome about us." —Rita Mae Brown, From the Foreword

An illustrated
guide for
lesbians,
students,
teachers,
parents,
feminists,
counselors,
organizers



Please send me _____ copy(ies) of *OUR RIGHT TO LOVE* at the discount price of \$11.25 each (includes postage & handling). This saves me \$1.70 from the publishers price of \$12.95.

My check or money order for \$ _____ is enclosed.

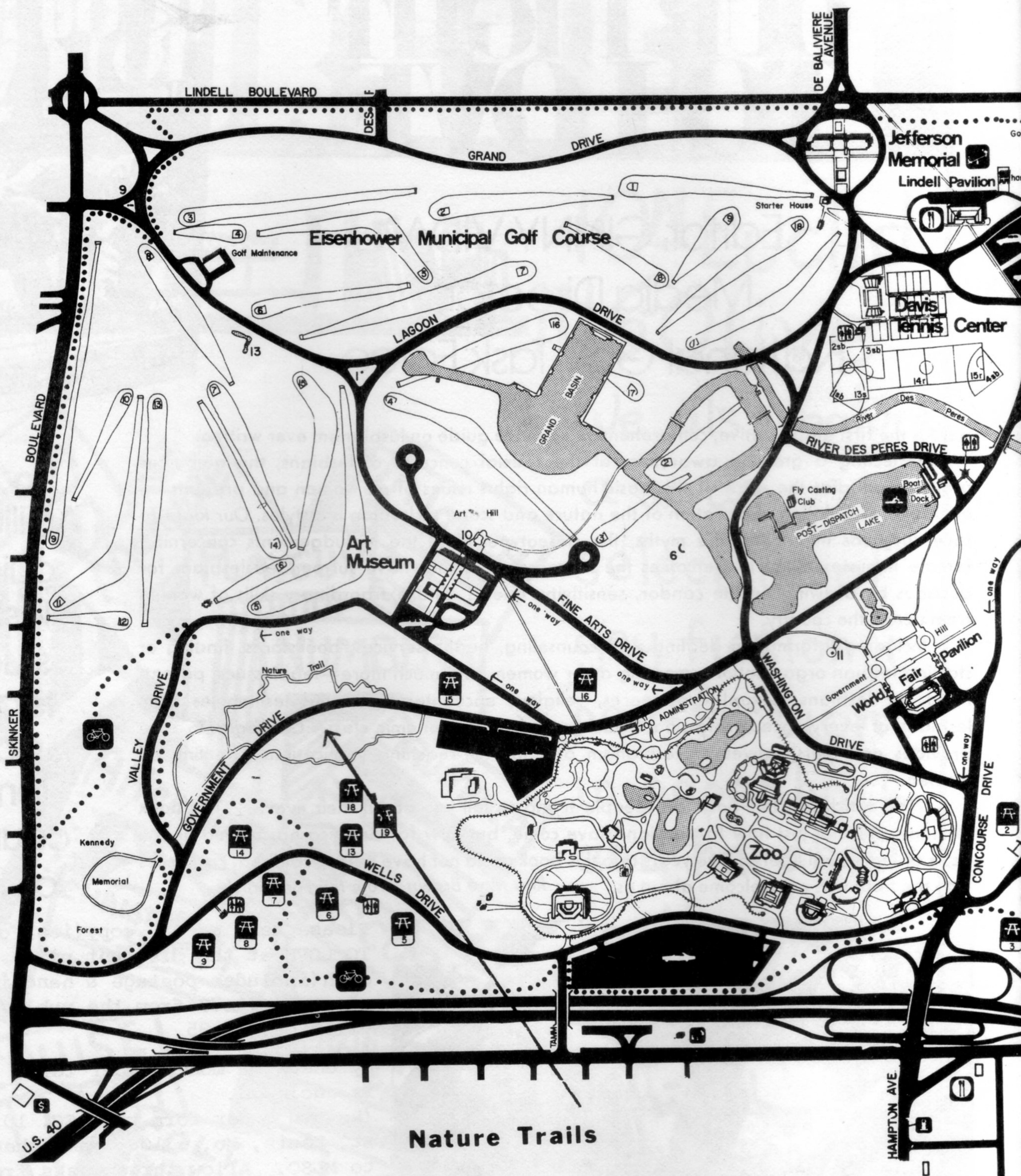
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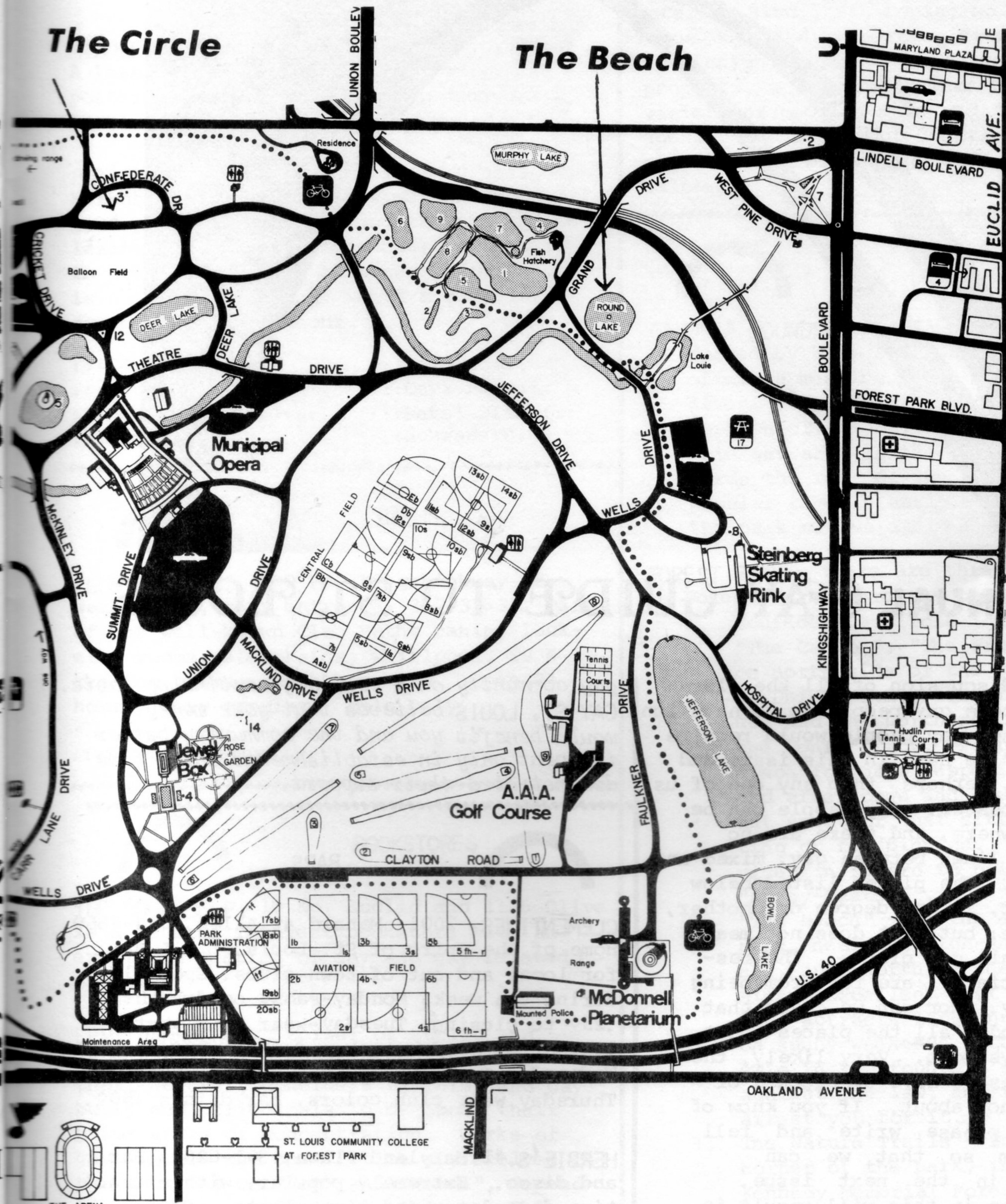
City _____ State _____ Zip _____

FOREST PARK



The Circle

The Beach





2nd ANNUAL GAY GUIDE TO ST. LOUIS

A complete discussion of all the places in St. Louis where gay people go to have fun and to meet other gay people would require more space than we have in this issue and more expertise, perhaps, than any one of us can claim to possess. Gay people can be found most anywhere, and there are no clear dividing lines between gay, mixed and non-gay places. The places listed below are all popular, in one degree or another, with gay people; but that does not mean that they are all gay places. The restaurants, especially, are far from being exclusively gay. Nor can we claim that this list includes all the places in St. Louis where gays meet. Very likely, there are other places we have overlooked or just did not know about. If you know of other spots, please write and tell us about them so that we can mention them in the next issue. Your cooperation in this will result in next year's guide being more complete.

Those businesses listed in small letters and with no information are establishments whose primary income is from gay people, but which have elected not to support the

gay community on a regular, continuing basis. GAY ST. LOUIS believes that your money would benefit you and the community better if spent only in establishments which have demonstrated their support.



BARS

CLEMENTINES, 2001 Menard at Allen, 664-7869 Home of the Spirit of St. Louis. L & L Bar for local and out of town clubs. Specials during the week: Monday-Pabst on draught .25¢ to closing; Tuesday-wear your vest, leather or hard hat, bar drinks .50¢; Wednesday-T shirt day, bar drinks .50¢; Thursday wear club colors, bar drinks .50¢.

HERBIE'S, #1 Maryland Plaza, 361-6200; Bar and disco. Extremely popular, with attractive deco decor and live plants. Good dance floor above bar, though it gets crowded quickly. Clientele is mixed, with some non-gays, and a fairly wide assortment of gays, with a slight leaning toward the more fashionably dressed. No cover charge.

KITTY KAT CLUB, 2800 California, 776-5083; Men and women welcome. Comfortable atmosphere and everyone is very friendly. Sponsors a lesbian softball team.

MIDDLE OF THE ROAD, 1077 So. Newstead. A lesbian bar, popular, women only, has posters on the latest events, sponsors a lesbian softball team.

POTPOURRI, corner of Euclid & McPherson. Neighborhood bar in a gay neighborhood; good place for sitting and talking and relaxing. Friendly atmosphere; clientele is not as varied as at other places, but is quite interesting. Gets a very large crowd at cocktail hour.

:::Charles::: ::::Newsroom:::
:::Faces::: ::::Onyx Room:::
:::Gateway Saloon::: ::::Pats' Place:::
:::Martins::: ::::Schraders:::

BATHS

CLUB ST. LOUIS, 600 No. Kingshighway at Washington, rear entrance; 367-3163. Part of the well-known Club Baths cabin; lockers, rooms, steam baths, whirlpool, TV & reading rooms, snack bar, etc. Open 24 hours; very popular. Male only.

:::Stadium Baths:::

BOOKSTORES

THE BOOKSHELF, 10 No. Euclid and 1116 Olive is a general interest bookstore with an excellent section of gay and gay related material.

LEFT BANK BOOKS, corner of Euclid and McPherson is a wide-ranging bookstore that, however, considers feminist and gay books and periodicals to be among their prime areas of concentration. Works of gay fiction and non-fiction are shelved in the sections on "Men" and "Women", depending on their predominant subject. The store sells hardbacks at a discount and also offers used books. Hours: Monday 10-6, Tuesday through Saturday 10-10.

:::Washington Avenue News:::
:::Womens Eye:::

COFFEEHOUSE

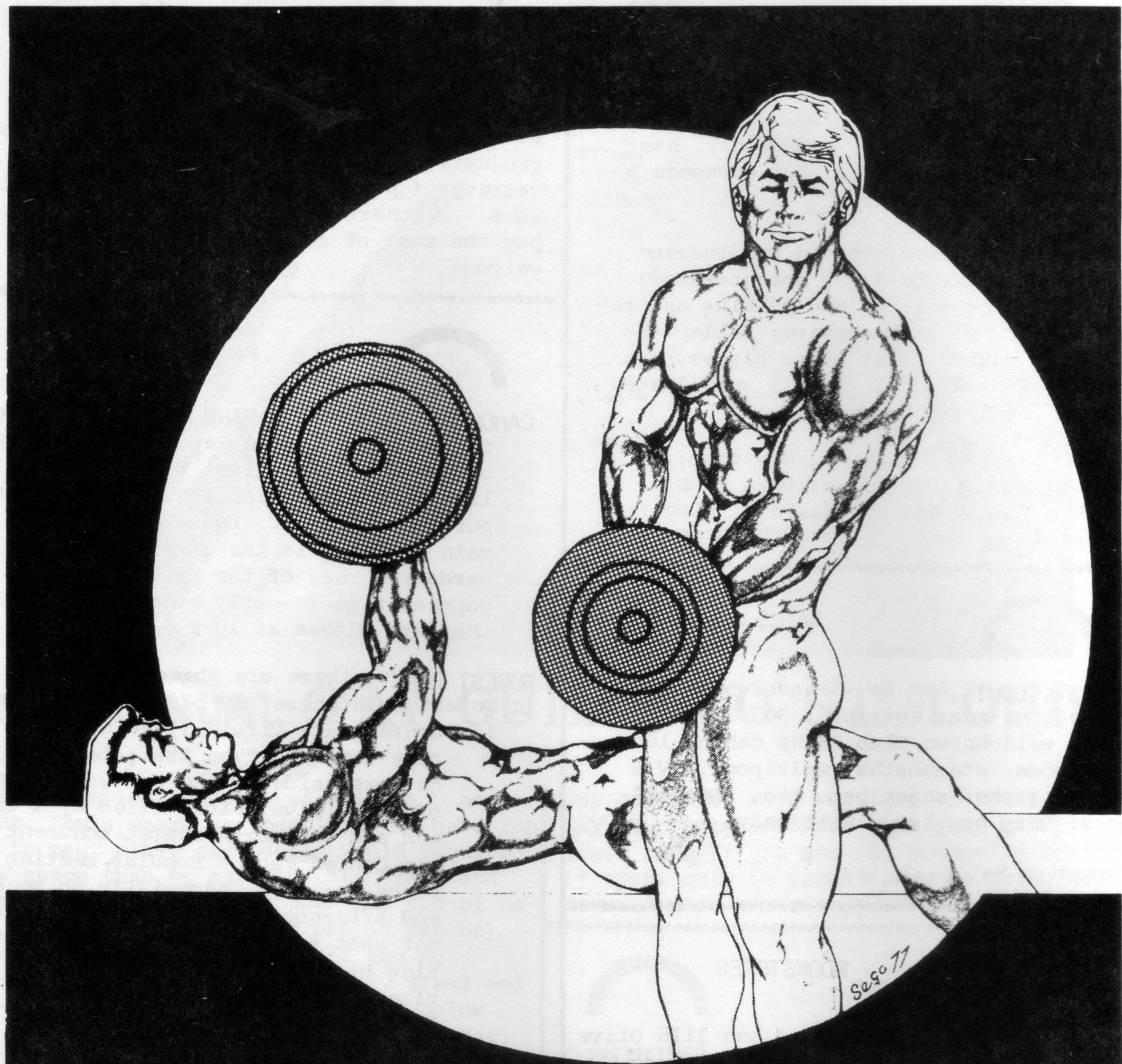
FRIDAY NITE ALTERNATIVE COFFEEHOUSE, 5108 Waterman Blvd., St. Louis, Mo. 63108. Phone 361-7284. Operates from 7:30 P.M. to midnight. Games, talk, singing, frisby, projects, movies, refreshments. A wide variety of people, male and female of all ages. No charge, but donations to help pay the cost of running coffee house are welcome.

PARKS

CAHOKIA MOUNDS STATE PARK - Obviously preferred by East Side Gays, Cahokia Mounds offers a meeting place for those who live in, or are visiting, the Illinois portion of the St. Louis area. The main gay area is the camping area towards the rear of the park. The most popular time is early evening, since the park closes at 10 P.M.

FOREST PARK - there are three main areas in Forest Park where gay people congregate:

1. Confederate Circle ("The Circle", "The Cannon", "The Fruit Loop") - on north side of the park, just west of Union Blvd., identified by a cannon and the northernmost monument to the Confederacy. Popular meeting place for gays, especially on weekend afternoons and evenings. Pleasant spot for just sitting and chatting or for picnics. Caution advised in regard to police and "sissy-beaters".
2. "The Beach" - on the east side of the park, near the high-shooting fountain, just north of the Steinberg Rink. Excellent spot for sunbathing; attracts large numbers of gays on sunny weekends. Caution: Do not swim in the fountain pool; this is against the law, and the police may arrest you for it.
3. The Nature Trails - in the southwest corner of the park, in the John F. Kennedy Memorial Forest. This is a series of trails and bike paths through a thickly wooded area that has become a popular meeting place for gay men. Extreme caution is advised here, for the police occasionally use entrapment methods.



THE CLUB ST. LOUIS

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The Club Bath Chain

In addition to these spots, a small minority of gay men--usually those who are married and the very closeted--use the restrooms in the park as meeting places. These are carefully watched by the police and are extremely dangerous. Many people have been arrested in the park bathrooms.

TOWER GROVE PARK - Although this park is a meeting place for gays, it is also a hangout for very young, underage hustlers. The police are well aware of the activities here and patrol regularly, so extreme caution is advised.



RELIGIOUS GROUPS & CHURCHES

DIGNITY, P. O. Box 23093, St. Louis, Mo. 63159. A Catholic group, but open to Christians of other denominations. Meets at various locations for worship and social events.

INTEGRITY, P. O. Box 7213, St. Louis, Mo. 63159. For Episcopalians and their friends. Meets on the first and third Sundays at 6:00 P.M. for services and 6:30 P.M. for programs and fellowship. For additional information write Integrity or call the Gay Hotline.

LUTHERANS CONCERNED, P. O. Box 974, St. Louis, Mo. 63188. Write for information or call the Gay Hotline.

METROPOLITAN COMMUNITY CHURCH (MCC), 5108 Waterman Blvd., St. Louis, Mo. 63108. Phone 361-7284. Worship services at 11:00 A.M. on Sunday and 8:00 P.M. on Wednesday. Bible study, rap sessions, counseling (no charge), coffeehouse, childrens sunday school, alcohol programs, multitude of additional programs.



RESTAURANTS

None of the following restaurants is exclusively, or even mainly, gay. But all of them are, in varying degrees, popular with gay people, at least at certain hours. The presence of a restaurant in this list should not be taken as an endorsement of either its food or its service.

HERBIE'S, #1 Maryland Plaza, 361-6200. Serves dinner from 5:30 to 9:30 P. M. Moderate prices, very good food.

SUNSHINE INN, 8½ So. Euclid near Laclede. Vegetarian cooking. Fairly inexpensive.

:::Balaban's:::

:::Duff's:::

:::City Cousin:::

:::Fortune Cookie:::

:::Cyrano's:::

NEED A LEGAL REFERRAL???

CALL THE GAY HOTLINE

367-0084

UNTITLED

Where are they--
words just right
to convey
what I feel,
feelings hidden under guilt and fear?
Still I know they are real
I must show
they are there;
I must find the words for you to hear.

For you have opened up my heart to love.
My senses overflow with you.
If you knew half of what I'm thinking of,
I fear you'd not know what to do.

So I sit
in this room
crumpling letters,
annoyed
at the forces that surround me now.
To stay sane
I know I
can't remain
in this void;
I must tell you of these things somehow.

Yes, you have given me this precious gift;
Your beauty taught me how to see.
In my mind's eye these things I turn
and sift
and turn again to you and me.

Memory's jolt
brings to me
like a bolt
from the sky
bright sensations of your looks and touch.
Shameless urge,
formless lust,
passions surge
in my thighs.
Is it possible to love this much?

THE LIBERATING LESBIANS

by RUTH HUBBERD

So, you know if you told others you're a lesbian you will be scorned, rejected and cast out of family, community and employment, having to live off the berries and roots of the forest. So, you have just enough time to read this page before you'll have to hide the magazine or dispose of all evidence of your incriminating interest. So, commit this number to memory until you are able to shake all suspecting eyes and can get to an untraced public phone and call 367-0447, the Gay Hotline. The Hotline will give you a reasonable current run-down of organizations, meetings and activities.

For those of you who made it to this paragraph, here's the inside information. We are here. We are active. And we would like for you to look over the many avenues of reaching yourself and others.

The in-between stage... that is, you really just stumbled onto this gathering, you're not sure what this is all about, just curious and stayed to look at those women who said (did they really say it?) they're lesbians and didn't get stormed out of the meeting, place or city. If that is your level of contact, try NOW, the National Organization of Women. One of their many goals is attaining rights for lesbian sisters. (After all, no woman is safe from male chauvinistic sexism if a lesbian can't be safe.) There are outspoken lesbians as well as bisexuals and tolerant homosexuals involved in NOW. Get involved with the meetings, the work, the marches. You will be surprised what you overhear after the meetings and on the trip back from the latest march.

Try women's concerts. See Left Bank Bookstore posters in and outside the store about future women's concerts. Left Bank is at the corner of Euclid and McPherson. They are excellent on keeping posted. (Yes, there are some lesbians and gay men

working there!) You might look at the shelves on gay literature and magazines, too. At the women's concerts, you're likely to overhear of activities well underway--you're even more likely to pick up a flyer on some lesbian organization or coming event.

Drop in or call the Women's Eye (721-1616). They have information about the latest women's events. Yes, lesbians are everywhere--a number of them work there, too. You can expect to find information around April on the annual Midwest Women's Festival which is held for a week at the end of May or beginning of June. Two hundred or more women attend the festival here; it's dirt cheap, wonderful fun, amazingly informative and difficult to find the heterosexuals. (Everyone looks different these days.) The Women's Eye will also have information on the annual Michigan Women's Music Festival. It runs for a week bringing in women musicians from around the nation and their followers. The first year, 2400 women came and camped out. The second year, 3600 came. This year they expect 6000. It's difficult to get 6000 women together and not have some bisexuals and straight women. We are tolerant of them.

Now, you've looked over the scene and you are ready to risk telling your story and intentionally listen to others talk about IT. Try the Women's Counseling Center (6808 Washington, 725-9158). They have a Lesbian workshop, and on-going lesbian rap group, and some lesbian counselors.

You have reached the hard core--you've said the word--you've turned an icy shoulder to a homophobic talking irresponsibly about gays at work, you've put an insecure heterosexual on the spot for putting down a homosexual program that she watched for an HOUR, you've indifferently offered a liberal view for everyone's right to life, liberty

and the pursuit of happiness when someone brought up the subject of a homosexual they heard about. (Is there anyone who knows a homosexual?). If this is your mode of operation, you must be new to town. Or, you CAN'T STAND compromising your internal integrity any more for a job you work harder at than anyone else so that you can work even harder at keeping people from knowing your SECRET. Well, if you're not wanting to flaunt it (Who is Anita talking about?), but not willing to trade love any longer for guilt and fear, here is where to look safely:

The Monthly Lesbian Potluck and Meetings. (Next meeting is July 15, at 6:30 P.M.; call 664-7909 for directions).

Lesbian Rights Alliance. First Monday of each month at 7:30 P.M. at MCC, located at 5108 Waterman.

Metropolitan Community Church. 5108 Waterman; 361-7284. Women, men, and youth. Services twice a week; social hour, rap group, counseling, special events.

Midcontinent Life Services Corporation. 10 So. Euclid; 367-0492. Women and men. Gay Hotline (Training for new volunteers starts in July); women are active in organizing, training and staffing the hotline, among volunteers and on the board of directors.

Moonstorm. P.O.Box 4201, St. Louis, Mo. 63163. Staff writes and prints the lesbian newsletter.

Tiamat Press. Lesbian printing collective.

Middle of the Road. 1077 So. Newstead. A lesbian feminist bar, popular, women only, has posters on the latest events, sponsors a lesbian softball team.

Kitty Kat Klub. 2800 California; 776-5083. Gay women's and men's bar.

Women's Car Collective. 664-0922. Still in business on a call-in basis.

Missouri Women's Teachers Club. 10 So. Euclid, Suite 202, Box 3110, St. Louis, Mo. 63108.

It's unfair to stop with places. It is people and events that make the joy. You missed Elaine Noble's (the first openly gay person elected to a state legislature) trip to St. Louis, didn't you? Perhaps you will get to hear Rita Mae Brown, lesbian-feminist writer, on a return trip to St. Louis. Those are names many have heard about. But, you ought to meet the lesbians in St. Louis!

NEXT ISSUE

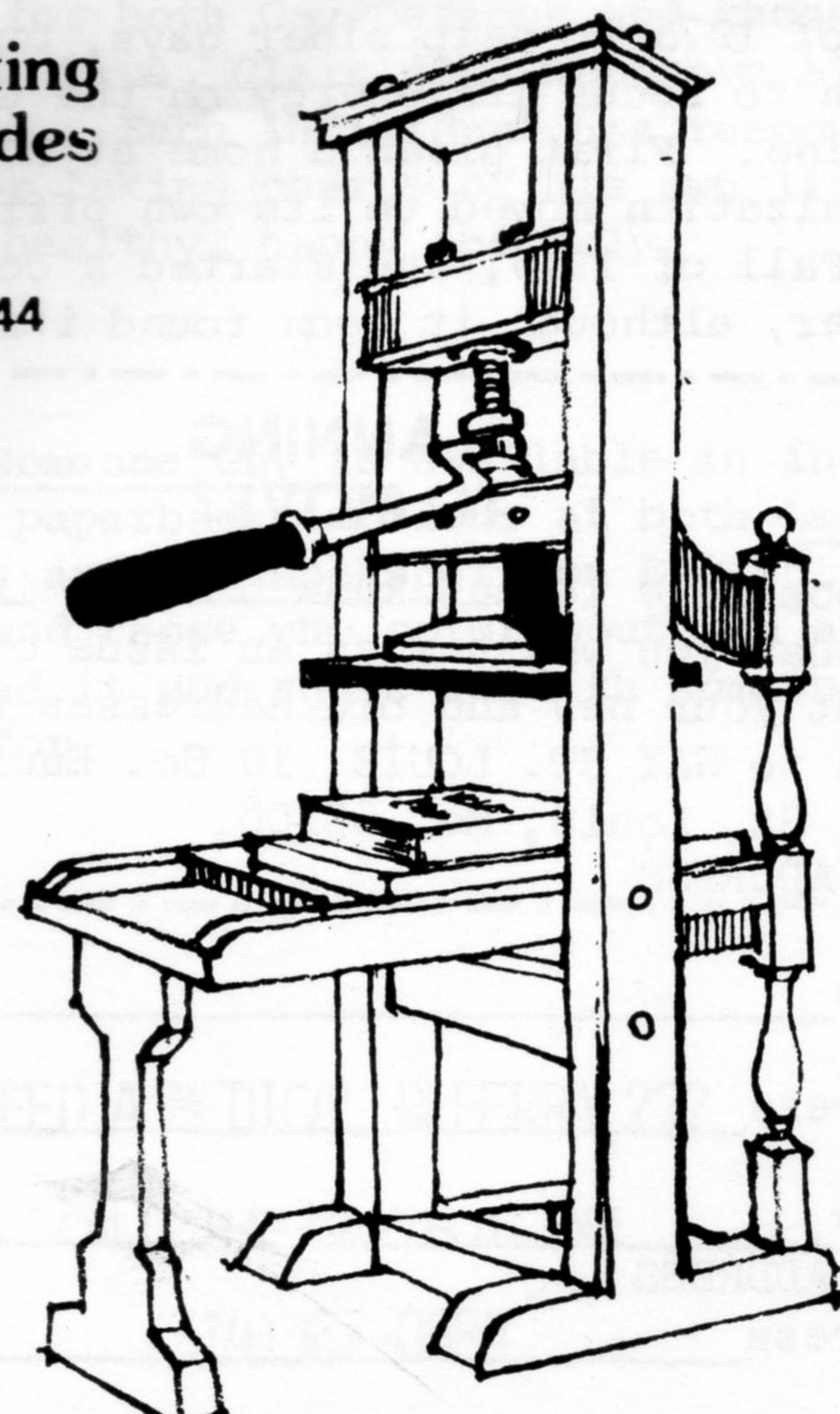
"...you can expect homosexual teachers single-handedly to double the homosexual community within ten years..." "...the minute the gay rights bill passes, they will come out of their school closets, propagandizing, brainwashing, and indoctrinating our youth, and an increased number will begin brazenly to entice, recruit, and in some cases even molest."

The above remarks are from a newly published book entitled The Unhappy Gays by Tim LaHaye. Our next issue will deal with "Gays in Education"

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GAY ORGANIZATIONS IN ST. LOUIS CONTINUED FROM PAGE 15

self-acceptance and working toward the education of all people, gay and straight, through social events, speaking engagements and community activities. In less than a year and a half, MCC-St. Louis, one of the fastest growing churches in the fellowship, was able purchase its own building, on Waterman, where it provides a warm and generous welcome to all people, and to the other gay groups in St. Louis.

In early 1975, another gay group came into being in St. Louis, Dignity, for gay Catholics. Started by two members of Dignity-Boston who had moved here, Dignity grew rapidly, having two masses a month, in addition to several types of social activities. In the Spring of 1976, Dignity-St. Louis hosted a Midwest Dignity conference of over 100 people. Originally meeting in members' homes, the organization soon found a home at an Eastern Rite Catholic Church; it is presently meeting in a Roman Catholic Church and is hard at work not only in meeting the religious needs of its members and friends, but also at educating the St. Louis Archdiocese about the gay community.

Midcontinent Life Services Corporation (MLSC) was founded in the late summer of 1975 to help older gays, but soon began to focus its energy on the Gay Hotline. First given a home at MCC, the organization moved to its own office in the Fall of 1975, and started a community center, although it soon found itself

PLANNING TO MOVE?

If possible let us know 6 weeks in advance so that you won't miss an issue of GSL. Print your new and old addresses below and send to GAY ST. LOUIS, 10 So. Euclid, Suite 202, St. Louis, Mo. 63108.

NEW ADDRESS

Name _____

Address _____

City _____ State _____ Zip _____

OLD ADDRESS

Address _____

City _____ State _____ Zip _____

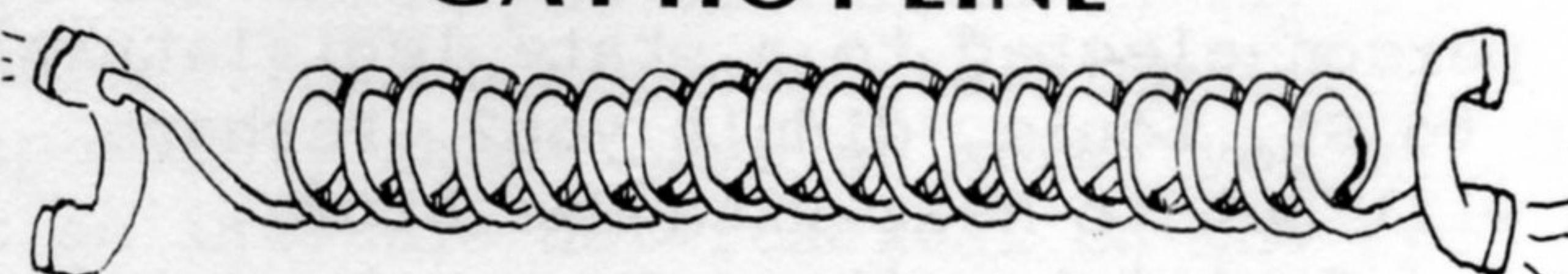
becoming a gay social service agency. Growing rapidly, it expanded its services, providing counseling, referrals to non-discriminating doctors, lawyers and therapists, an active speakers' bureau, a gay alcoholics group, a magazine, which would develop into Gay St. Louis, and numerous other things for the gay community. In late 1976, MLSC bought a house on McPherson and attempted to expand its community center and service aspects, with a drop-in center, a weekend snackbar and numerous community events. Unfortunately, MLSC was not in the financial condition to support the building, and in March of 1978, it moved to smaller offices on South Euclid. It has eliminated its social activities, but is expanding its social service work to better serve the St. Louis gay community.

Anita Bryant brought an active political group to St. Louis in the Spring of 1977, the St. Louis Coalition for Human Rights. This group held several fund raisers to collect money for the Dade County Coalition, and also worked to bring the St. Louis gay community together outside of the gay bars. The organization did not long outlive the national publicity over Ms. Bryant and faded out of existence in the Summer of 1977.

The past two years also saw the growth of two additional gay religious groups in St. Louis, Integrity, for gay Episcopalians and Lutherans Concerned for gay Lutherans. Both groups are doing well. Integrity meets twice a month at Trinity Episcopal Church.

The past five years has seen a tremendous growth in consciousness in the St. Louis gay community, and the formation of numerous groups. Not all of them have been successful, but most have done well. Although differences have occurred among the organizations, there is a spirit of cooperation among them all, with each helping out other groups when the need arises. So each group follows its own path, but all are striving toward better conditions for the gay community.

GAY HOT LINE



Mon. - Fri.
6 to 11 P.M.

367-0084

Sat. - Sun.
Noon to 6 P.M.

BOOK LOOK

by BYRON DAVIDSON

Loving Someone Gay

Confusion. Terror. Fear. Guilt. Hurt. Hate and Kill. Human kind knows more, does more about and enjoys these things . . . so easy, ever so quickly. Along with I'm OK, you're OK and Born to win, Don Clark's book, Loving Someone Gay is one of humankind's reachings out to one's self and to others with hands of compassion and arms of love. Honest, folks, this book does "...offer sensitive, intelligent guidance to Gays and those who care about them."

One of the strengths of this book is that it is neither defensive nor Apologetic. Its viewpoint is positive, assertive and proud. Clark's professional background, personal awareness and style communicate freely and joyously. His suggestions on "Invisibility, Oppression and Damaged Self-Concept" are practical and vital. I especially enjoyed the chapter on "Glad to Be Gay." Most often we, as certainly the Straight Stereotype does, perceive ourselves as and act accordingly as if being Gay means only a body count, if you are male, and loneliness if you are a woman. Clark does much to begin the long process of self affirmation, loving family, friends and supportive Community to rid us of the Sexual Omnivore who is alienated. It is not that Clark is antisexual--far from it--he advocates each person developing their own sexual lifestyle in a healthy, happy and holy way for that person.

Loving Someone Gay is so full of information, insights, support and just plain "Gee! Isn't it Great to Be me!" that it is useful and interesting even for those who have been out and self-accepting for any length of time. The book has immense practical value. I bought a copy to give someone who was in the coming out process. It was of great comfort and aid in understanding and dealing with what all Gay can mean. It is refreshing to have a book like this written from a professional successful psychologist that is also written from a gay viewpoint in a positive manner.

Clark skillfully deals with what David Goldstein in an editorial in a recent issue of the Advocate calls "toilet thinking, feeling and behaving." The toilet syndrome is the acceptance of guilt and shit from anyone, even yourself, about who you are--especially your Gayness. Clark provides supportive and instructive directions for dealing with this shit for both the Gay person and those who are concerned about the person. Clark avoids pointing nasty fingers of shame, blame and guilt and, instead, helps the reader see that such trips are pointless. Clark demonstrates how positive attitudes and lifestyle can be developed for both Gay persons and those who love them. True, Clark does not have all the answers. Each individual has responsibility for taking charge of his own life and being healthy, happy and holy.

Loving Someone Gay is available in inexpensive paperback editions at both Left Bank Books and The Bookshelf on Euclid. Do yourself and those who care about you a favor; read it and share it with someone you care for.

NEED A MEDICAL REFERRAL???

CALL THE GAY HOTLINE

(314)367-0084

CORRESPONDENCE: CONTINUED FROM PAGE 17

Well I can't be responsible for anyone else getting their manners, compassion, worth, etc. together. I can be responsible for these things myself. On a recent Friday nite about forth Gay people, women and men, gathered to explore/experience themselves as human beings and as Gay people. One big thing some of us learned was that this second class shit behavior, thinking and feeling was not necessarily connected with our Gayness. We could let it be linked and usually do. The things we disliked about ourselves and not absolutely linked or caused by our being Gay. Shit is shit - Straight, Gay, Bi or Asexual.

It does little good to bitch at others or yourself about low social, political or community consciousness. Bitching is a no win game -- a bag of should, ought, whine, snarl, claw and crap -- all ways of doing nothing but feel powerless, isolated closed and scared. Poor me! A troll at Herbie's. Now here's the biggy. We crap on ourselves and others as long as we accept second class, or worse, behavior, thoughts and feelings from ourselves and others. I am a troll, ugly, unlovable, alone and scared until I get bored to death with the crap and get mad. When I get mad enough, i.e., raise my consciousness and then and only then can I begin the process of transforming.

There is a particular game - life plan - Gay people have. It is not important where it comes from. I don't know exactly what to call it but it looks something like this.

I can't be trusted - neither can anyone else therefore we are not responsible. If we are not responsible we are powerless and powerless people are valueless. If we aren't valuable we aren't likeable or loveable. We are scared of ourselves, others and just about anything. No one wants this situation exposed, in particular having any self recognition of where and what we experience inside about these things. We create pseudo-feelings, lifestyles and values to avoid responsibility and commitment.

My way of creating a shit life is to blame others. They're cliquish, they're Saks-Fifth Avenue, they're leather, they're swish, they're young, they're old, they're not cultured -- they're this, they're that -- on and on and on. Result: alienation, isolation, socially

approved drug abuse, fat attacks, depression, doing nothing, being sorry for myself, being powerless. On and on. BOREING ISN'T IT!

What does it take to become alive? The first thing to do is know, feel, act that what you've got now is not it.

Signed Anonymous

Dear GSL:

Welcome back! Last November I was in the process of "finding myself" when I discovered Gay St. Louis at Left Bank Books. It really did a lot to help me. I was at that point that I could no longer ignore or suppress that fact that I was Gay. I reluctantly was having to face the facts. I was at that point that I believed "I was the only ONE is St. Louis". I knew of no other Gays, Gay places, organizations, etc. Then, like the answer to a prayer, I accidentally walked in the book store and there it was, shining like a beacon, GAY ST. LOUIS.

That November issue did a great deal to help me "come-out", stop feeling sorry for myself and realize that things were not as bad as I thought. It helped me find Gay friends and that led to me really finding myself.

Since then I at first anxiously, then eagerly, then hopefully have been looking for another issue. And, as I was starting to give up hope - another issue! I hope that the major problems that prevented the publication for so long a time are now solved and that we start seeing GSL often and regularly.

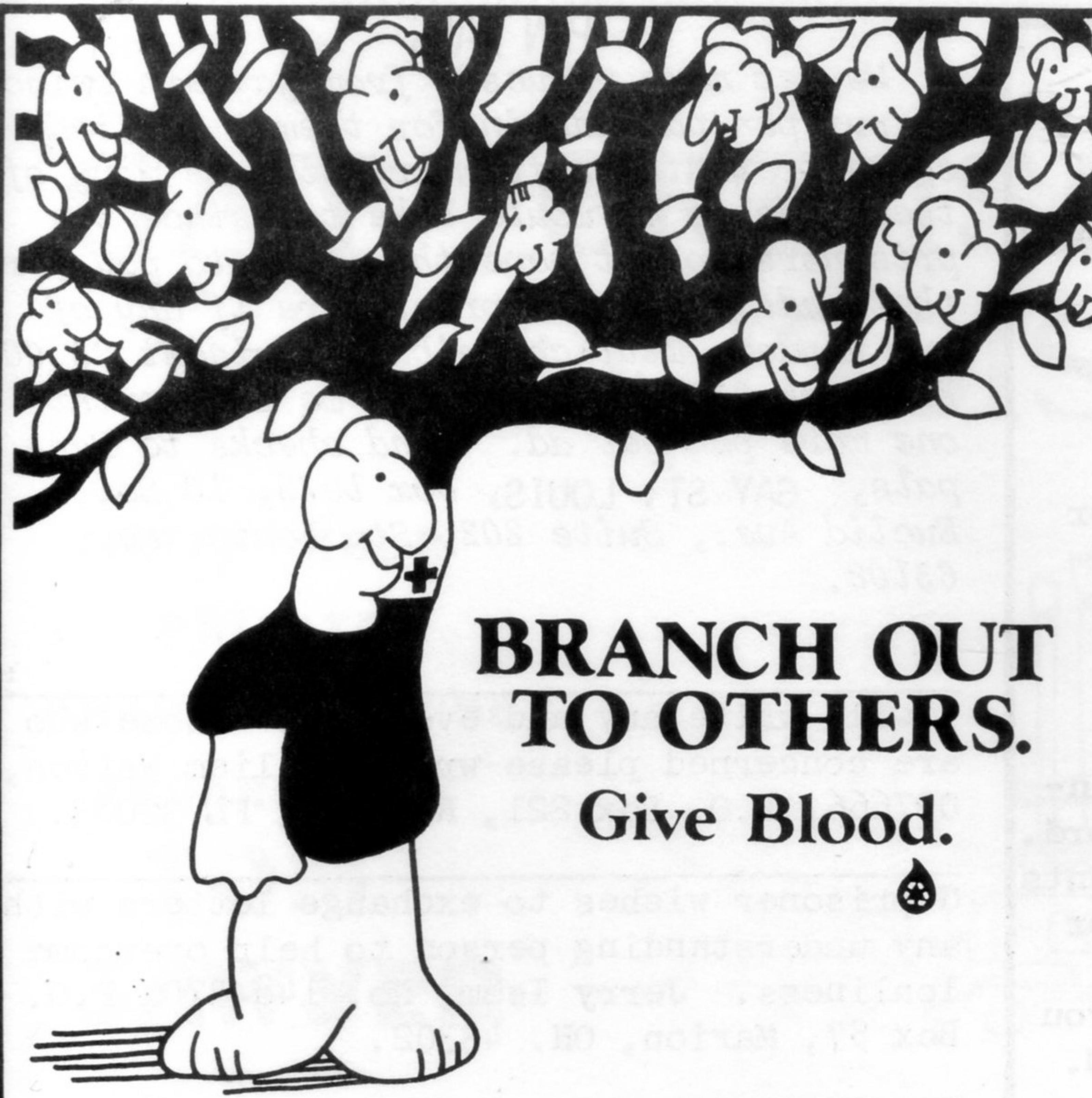
William Trambach

Dear GSL:

I am so glad that there is a magazine of this type now in St. Louis. I enjoy the varied topics and helpful information that is in the magazine. I'm not quite so alone anymore. Thank-you so very much. I wish you all the luck and help when you need it.

Sending you good thoughts!

M. M.
Edwardsville, IL



BRANCH OUT TO OTHERS.

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8:30 a.m. - Noon

Red Cross Blood Center

15 S. Florissant

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658-2129

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City _____ State _____ Zip _____

Phone _____ New Member _____ Renewal _____
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Please make your check payable to MLSC and mail it
to: MLSC, 10 South Euclid, Suite 203, St. Louis,
Missouri 63108

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SOCIAL SERVICE AGENCY

Classified

CONDITIONS: All ads must be prepaid by cash, money order, or check. Make checks payable to GSL. Do not send cash through the mail. GAY ST. LOUIS reserves the right of refusal. Late copy held over for next issue.

Copy date for next issue:

August 8, 1978

RATES: Individuals; 12 cents a word. Minimum 20 words. Businesses; 30 cents a word. Minimum 20 words. Bold face words; 20 cents each for individuals and 40 cents each for businesses. Box Numbers; we will assign you a box number for \$2.25 per month if you pick up your mail at GAY ST. LOUIS, 9 A.M. to 5 P.M. Monday through Friday or \$3.50 per month if you wish us to forward it to you. Mail is forwarded on the 15th and 30th of each month. Repeats; there are no discounts for repeating classifieds. Please include your area code if your ad includes a phone number.

WHEN ANSWERING a classified that includes a box number please do the following; Put your reply in an envelope, address it to: Gay St. Louis, 10 South Euclid Ave., Suite 202, St. Louis, Mo. 63108. Write the box number in the lower left hand corner of the envelope and mail it to us.

PROFESSIONAL COUNSELING

INDIVIDUAL - COUPLES

Fees based on ability to pay. Low income and student provisions. Phone for information: (314) 367-0492 A service of MLS.

MLSC NEEDS YOU

Join with the fastest growing gay social service agency in the country! Midcontinent Life Services Corporation works with a professional staff on media representation state legislation, information clearinghouse, counseling, more! Help support our work--join now. \$15 membership, (\$7.50 limited income) includes newsletter. MLSC, 10 So. Euclid, Suite 203, St. Louis, Mo. 63108

PEN PALS

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if any of our readers will contribute at least \$3.00. For each \$3.00 we receive, we will print one more pen pal ad. Send checks to Pen-pals, GAY ST. LOUIS, box 1975, 10 So. Euclid Ave., Suite 202, St. Louis, Mo. 63108.

I will write any and everyone. Those who are concerned please write William Watson, 027666, P.O. Box 221, Raiford, FL 32083.

G prisoner wishes to exchange letters with any understanding person to help overcome loneliness. Jerry Isom, No. 148-370, P.O. Box 57, Marion, OH. 43302.

21, 5'10", 175, brwn, blue. Up for parole soon. Like to meet new friends thru mail. Murry P. McCutcheon 042699, F-46, P.O. Box 221, Raiford, FL 32083.

I am a black prisoner at Fla. State Prison for men. I am dearly in need of someone responsive to correspond with. I wish correspondence with people of any gender who are sincere and objective. Race is of no consequence. Mr. Barney Young 051515 P.O. Box 221, Raiford, FL 32083

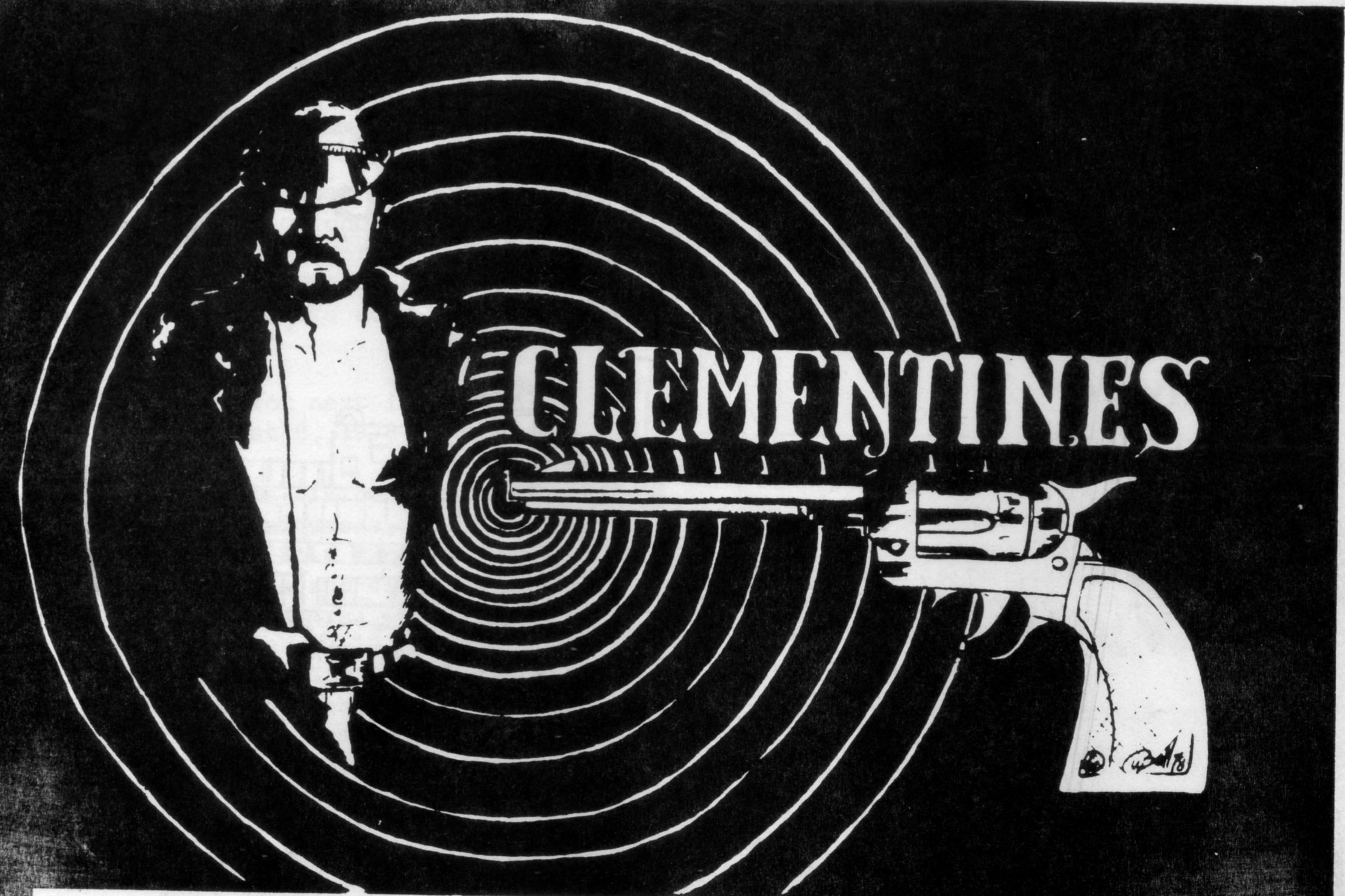
W/M, 24, 6'3", 175, would like to meet same under 25 for friendship or relationship. Steven Gregory, 323 South Franklin, Suite 804, Chicago, IL 60606.

Male wanted for friendship and massage. Write with phone number and details to Box 3106.

Male 25, looking for roommate; prefer white male in 20's. Call 429-5449 after 5 P.M.

Country music/Elvis fan likes camping, movies, TV, wants one-to-one relationship, age 18-34. Ron, 32, 155 lbs., live in St. Charles County mobile home by Mississippi River. Call 314-258-3274 or write MLS Box 3115.

THE GAY HOTLINE--367-0084



2001 Menard at Allen
St. Louis, Mo. 63104
314-664-7869

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- JULY 3 - Picnic at Clementines starting
at 3 p.m.
- JULY 4 - Gateway M.C. Club Nite, 9 p.m.
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Drawings including trip to
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- JULY 10 - Birthday Party for Ron N.
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- TUESDAY: Wear your vest, hard
hat or leather/ bar
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